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STUDIES IN REVELATION

by

George Keough

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THE REVELATION OF JESUS CHRIST

INTRODUCTORY

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation." --White, "Acts of the Apostles," p. 585.

And it is "The Revelation of Jesus Christ."

The Bible, and especially the Gospels, might be called the Revelation of God to men. The Gospels are the record of how Jesus, in His life and death, in His works and teachings, revealed the Father. When men saw Jesus, they saw God in His true character, as He said: "He that hath seen me, hath seen the Father." John 14:9.

It is eternal life to know God and Jesus Christ, the Sent of God. John 17:3. Now, no man has ever seen God, or can see Him, for He dwells in light unapproachable by human beings, 1 Tim. 6:16, and how, then, can anyone on earth know Him? He was fully revealed by Jesus: "The only begotten son, who is in the bosom of the Father, he hath declared him." John 1:18. "No man knows the Father save the son, and he to whomsoever the son will reveal him." Matt. 11:27. There, in the story of Christ's life and teachings, is "The Revelation of God."

And here is "The Revelation of Jesus Christ, which God gave unto him." This book is the record of how the Father will one day reveal the Son. "No one knows the Son, but the Father." When He ascended to the throne of God, after completing His redemptive work on earth, Jesus sat down on the right hand of God, from henceforth expecting that His foes be made His footstool, Heb. 10:12, 13, and He will continue to reign on His Father's throne till all things be put under His feet, 1 Cor. 15:24-28. When He has been fully revealed and vindicated, every knee in heaven, on earth, and under the earth, shall bow to Him, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2:10, 11, and the whole universe will join in the song, "Worthy is the Lamb"! Rev. 5:13.

This "Revelation of Jesus Christ" is given "to show unto His servants things that must shortly come to pass." Things, that is, connected with the revelation of Jesus, and His work of salvation. He has no other concern than to save those that come unto Him, no other work than to give them the power to overcome the weaknesses of the flesh and the temptations of the enemy, and to enable them to live a life of victory till He come again and receive them unto Himself that where He is, there they may be also. A revelation of Him will, of necessity, show to those that receive it things that must shortly come to pass.

There is nothing that men need today more than a revelation of their Saviour. Nor is there anything more powerful to uplift the fallen human family than a right conception of their Redeemer and Head. Here is "the last Adam," the Son of God, who has redeemed the "first Adam," who was "the son of God," Luke 3:38, and has restored him, and as many of his ruined posterity as will, to favor with God, and what could benefit them more than to contemplate their Redeemer and Pattern? Among men there is no other Saviour, none other who has overcome every temptation, none other who has a complete victory to offer His children, none other who has life in Himself to impart to those who believe on Him. He is the Saviour, and the only possible Saviour, His enemies themselves being the witnesses. He must be lifted up, must be made known, or the world

will perish.

Still further to encourage men to study this "Revelation of Jesus Christ," the Son of God, this Head of the new human-divine race, a blessing is pronounced on all who read the book, or who hear it read, and who keep these things that are written in it. There is no other book which men are so encouraged to read and hear, and the promised blessing shows the importance God attaches to its being understood and cherished. As the time draws near for its complete fulfilment there is an increasing urge to read, and to hear, and to keep. With such encouragement, shall we not study it diligently?

"Behold, he cometh with clouds, and every eye shall see him." His second advent is a main theme of the Revelation. The last words of Jesus are: "Behold, I come quickly." He longs to come for His loved ones, to complete for them the work of salvation by changing their bodies, as He has transformed their minds, and every true believer in Him will respond as did John: "Even so, come, Lord Jesus."

"Every eye shall see him, and they also which pierced him."

If those that pierced the Saviour are to see Him when He comes again in the clouds of heaven, they must be raised from the dead for that purpose, and Daniel 12:2 speaks of a special resurrection of some righteous and some wicked which must take place just before the second advent. The first resurrection, the resurrection of the righteous, of the "blessed and holy," (Rev. 20:6) takes place as Jesus descends from heaven with a shout, and there are no unrighteous raised with them. 1 Thess. 4:16. "The rest of the dead," that is, the wicked, are not raised till the end of the Millennium, (Rev. 20:5) so that Daniel's resurrection of some righteous and some wicked is a special resurrection, and precedes the advent. At this time are fulfilled the words of Jesus to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt. 26:64. With them are some righteous, very likely those of whom it is said, "Blessed are the dead which die in the Lord from henceforth," (Rev. 14:13) with others who have shown great faithfulness in times of difficulty and stress in the Lord's work.

Thus, from the lonely, rocky, isle of Patmos, to which John had been banished by the Emperor Domitian, in the hope that his testimony would be forever silenced, there has come to the Church a record of "The Revelation of Jesus Christ," and a transcript of His message to her in all time and in every place, that will strengthen the believers right down to the end.

Jesus is revealed to John as a son of man, though divine, and as a servant, girded with a girdle, though the King of kings. He is high and humble, Isa. 57:15. He is mighty and serves. He is the LIVING ONE, and He died, and He is the Master of life and death. This Almighty, Faithful, and Eternal Prince, who has passed through all the waters and fires of trial, this Victor who holds the keys of death and of hell, is in the midst of His people, holds His ministers in His hand, and sends them messages of guidance and comfort. He is the only One who is able both to save the lost, and to preserve those that are saved. He can be trusted in every circumstance of life and death. Trust Him, and trust Him now.

It was on the Lord's day that John was "in the spirit" for the first time to receive this Revelation, and He saw a vision of Jesus. The only day spoken of as "the Lord's day" in the Bible is the Sabbath. In the commandment it is "the Sabbath of the Lord thy God," (Ex. 20:10) and through Isaiah, the gospel prophet, He calls it "my holy day," Isa. 58:13. Jesus said that He was

"Lord also of the Sabbath day," Mark 2:28. No other day is ever spoken of by any of the holy prophets and apostles as "the Lord's day," and the other days of the week are named "the six working days." Eze. 46:1. It was, therefore, on the Sabbath that John was "in the spirit" for the first time as recorded in this book. On three other occasions John says he was "in the spirit," and we conclude, therefore, that "The Revelation" was given to him in four separate visions. The first vision begins with 1:10, the second with 4:2, the third in 17:3, and the fourth and final vision in 21:10. All these visions are parts of the same "Revelation of Jesus Christ."

In his first vision John saw Jesus in the midst of the seven golden candlesticks, the seven churches, and holding their ministers in his right hand. 1:12, 13, 20. Though He is no longer seen on earth in visible form, the Lord is ever in the midst of His worshippers, as He promised, (Matt. 18:20) and He cares continually for them. They are His candlesticks, the light of the world, and in His love for them, and for the world, Jesus tends the light which He lighted and set on a hill, for He alone can keep it burning bright, that all may see the light, and be saved.

"The Revelation of Jesus Christ" should be read together with the book of Daniel, for the one is the complement of the other. Daniel's book was sealed to "the time of the end," so that it is for these days, but the Revelation was never sealed. And Daniel is unsealed in the Revelation. The symbols that are used are explained in the book itself, or in some other part of the Bible, and are easy to understand. May the reader be richly blessed as he reads, and keeps those things that are written in it, for the time is at hand.

THE REVELATION OF JESUS CHRIST

THE SEVEN CHURCHES

The frequent use of the number seven in this "Revelation of Jesus Christ" arrests the attention. There are the seven Spirits of God, the seven eyes and horns of the Lamb, the seven thunders, the seven last plagues, and the seven churches, and in nearly all of these instances the number is recognized as a symbol. Since the world was created, and the work finished in that first week of time, the number seven has been a symbol of perfection. The seven churches are the complete Church of Christ of all time and in all places, the people of God from the first to the second advent of the Lord.

The names of the seven Churches, chosen from among the many churches of Asia Minor to receive the Revelation of Jesus Christ, have meanings that make them serve as symbols of the whole Church during the Christian era. Ephesus is said to mean "Desirable," Smyrna "Myrrh," and Pergamum "Elevation." Thyatira is defined as meaning "Sweet Saviour of Labor," Sardis "A Remnant," Philadelphia "Brother-love," and Laodicea, "A Just People."

This divides the Christian dispensation into seven periods, and the history of the Church from its Founder to the present day, looked at as a whole, may be said to disclose just such a division. There was the apostolic age, from the founding of the Church to the last of the apostles, to the death of John, or from Jesus to 100 A. D. In her purity and zeal the early Church was "Desirable," as indeed the Church is in all ages. This was followed by a period of persecution, till the Edict of Toleration, 313 A. D., and the "Myrrh" represents the sweet smell of an acceptable, because willing, sacrifice. Next comes the danger time in the Church's history, the time when she came into favor with the rulers of earth, and prospered till she became a world power, after that Justinian had made the bishop of Rome the head of the Church universal, in 533 A. D. "Elevation" describes her danger as well as her condition. Following on this development, the true Church had more to fear from the ruling hierarchy than ever she had had to fear from the world. "But," as Daniel foretold, "the people that do know their God shall be strong and do exploits," Dan. 11:32. There was a "Sweet Saviour of Labor," and her last works were more than the first.

The Thyatiran period extended to 1798 A. D., to the "time of the end." The Reformation of the sixteenth century, when the Church was "holpen with a little help" (Dan. 11:34), and when "the earth helped the woman," (Rev. 12:16), soon left the Church in a dying condition. Sardis means "A Remnant," the remnant of the Thyatiran period, for these periods overlap. The French Revolution and its aftermath brought about a revival of the study of prophecy, and men everywhere began to preach that the day of the Lord was near at hand. The Church revived as she awoke to a realization of the fact that she had entered upon the last stages of her warfare. A mighty interest in the 2300 days of Daniel 8:14, and in the prophetic periods generally, was awakened, and those who believed that the Lord would come at the end of the 2300 years, which was in 1844, A. D., were in a condition described as "Brother-love." But the Church was to pass through another experience, and worldly prosperity made her "lukewarm," although she professed to be waiting for the Lord's return from the wedding. Luke 12:36. By heeding the counsel of the True Witness she would be justified by faith through the blood of Jesus, and cleansed by His mediation in the sanctuary, and would become "A Just People," ready to meet the Saviour when He shall appear in glory."

THE REVELATION OF JESUS CHRIST

THE MESSAGES TO THE SEVEN CHURCHES

The messages to the seven churches are both specific and general. They are sent "To the Angel" of each church, and "he that hath an ear" is called upon to hear "what the Spirit saith to the churches," so that they are for a special time, and for all time. The structure of the messages shows a plan common to all. There are the special titles chosen for Himself by the Lord as He addresses each Church in turn, titles which are designed to encourage the churches in their peculiar trials because they emphasize His power to succor them. This is followed by a commendation of her works, if there be anything to commend. Then the special difficulties with which the Church has to contend are mentioned, and a rebuke is administered if they have failed to meet them in His power as they should. They are warned of the consequences of neglect, and exhorted to be faithful even to death, or till the Lord come. Finally, the messages close with a promise to the overcomer.

THE MESSAGE TO EPHEBUS

EPHEBUS, the first of the series of seven churches, was founded by the Lord Himself, and was built up by the labors of His chosen apostles and disciples. The message to her came through the last of the apostles, the beloved John, just before he laid down forever his accomplished task, and the Lord introduces Himself as being in the midst of the churches, and as holding their ministers in His right hand. He would assure Ephesus, and the Church even "unto the end," that He is ever with her, though unseen, and ever cares for His ministers, as He cared for His apostles when He was among them, and the assurance came at a time when it was needed and would be appreciated.

Ephesus was commended because she did not grow weary in well-doing, and her patience is twice mentioned,—patience in toiling, and patience in bearing for His name's sake. The Lord looks with pleasure on those who are faithful in His service, who do His work, and conquer in trial. They are His glory, and He knows them by name. See Ex. 33:17. They were commended also because they discerned and rejected false apostles, though they came in the name of Jesus. See 2 Cor. 11:13; 2 Peter 2:1-3.

But Ephesus had left her first love, and, consequently, did not continue to do the first works. In love the Lord rebukes her, Rev. 3:19, and warns her of loss of privilege. Her candlestick would be removed as useless if the light had gone out. The whole of the New Testament testifies to the departure from the faith which took place in the early church even while the apostles were still alive. In Jude we read of "certain men" that "had crept in, . . . ungodly men, . . . denying the Lord Jesus Christ." Verse 4. John wrote that "even now are many antichrists," (1 John 2:18) and Paul said, "the mystery of iniquity doth already work," 2 Thess. 2:7. Error may be as old as the time of the apostles, but it is not thereby made into truth.

The door of repentance is still open, however, and if Ephesus will remember her first experiences of the Holy Spirit, and return, there is acceptance for her. The Lord is of tender compassion, and great in mercy. Though Ephesus may have lost her first fervor, she still hated the deeds of the Nicolaitanes, those ascetics who hoped to gain salvation by a show of wisdom in will worship, and humility, and severity to the body, not of any value against the indulgences of the flesh. See Col. 2:23. Since Cain, there have been those who make an outward show of worshipping God while in reality disobeying Him. What is not required they perform with zeal, and refuse to conform to the clear commands of God.

As with all the messages to the churches, this message to Ephesus is universal as well as special, and all who have ears to hear are invited to listen to it.

The overcomer will be given the right to the tree of life which is in the midst of the paradise of God. He will be restored to Eden, and to God's presence, and the promise is to the overcomer of all times and climes.

THE MESSAGE TO SMYRNA

The One who was dead, and is alive, addresses the message to Smyrna. It was a time of persecution, and many were put to death for the faith, and He who had conquered death, and who had the keys of death and the grave, was the One who could speak to Smyrna, and to whom she could listen with confidence. Even in death Christ's followers are not separated from Him or beyond His reach. If they share His death, He who is the first and the last will share with them His life.

The Smyrneans were poor, and Jesus knew their poverty, for He became poor, and knew the trials of poverty, 2 Cor. 8:9. God had chosen the poor of this world, rich in faith, (James 2:5) and the weak and despised, (1 Cor. 1:26-28) to make them rich, and honorable, and strong for His glory.

There were those in Smyrna who professed to be Christians (Jews), and they were not, and the Lord calls their false pretences blasphemy. In contrast to the Church and Bride of Christ, they were the "synagogue of Satan."

The ten days of trial were, without doubt, those ten years of persecution, the worst the Church had as yet experienced, between 303 A. D. and 313 A. D., between the time when Diocletian and Galerius decreed the complete destruction of Christianity and Constantine's Edict of Toleration to all men of all religions. Faithfulness to death will bring a crown of life, and the recipient will not be hurt of the second death. "We must needs die," and no death that men or demons may inflict can be compared with the life and glory that will be given to the faithful servant of Jesus. See Rom. 8:18.

THE MESSAGE TO PERGAMUM

The Church of Pergamum lived in that difficult time, after the Edict of Toleration, 313 A. D., when the State was seeking the cooperation of the Church, and offering her its protection, and Jesus introduces Himself to her as He who possesses the two-edged sword of the word of God, a much more potent instrument of protection than the sword of the State. "The synagogue of Satan," mentioned in the message to Smyrna, had become so enlarged that Satan was able to place his throne even in the Church itself. It was a difficult and dangerous situation. Then there were those in the Church who held the opposite doctrines of Balaam and Nicolas: some who advocated surrender to the State, to obtain its rewards, and conformity to the current heathen practices, to gain popular support; while others taught monkery, and self-abnegation of all kinds, hoping to gain salvation in that way.

In this difficult situation, which was perfectly known to the Saviour, there were those in Pergamum who, even when persecution was added to apostasy and false doctrines, remained faithful. Antipas is, most likely, a name for all those who were murdered because of their opposition to the growing tendency to organize the Church on the model of the State, and to grant "divine rights" to the chief bishop or father of the Church.

Pergamum is urged to repent. To be slain by the two-edged sword of the Word of Christ is a far worse experience than to be slain by the sword of the State.

The one may deprive men of their temporal life, which is soon lost anyway, but to the other we owe both temporal and eternal well-being.

The promise to the overcomer in Pergamum is that he shall eat of the hidden manna, and receive a new name in a white stone, which none but the recipient will know. Such an invitation to dine with the King of the universe surpasses in glory and magnificance an invitation to dine with the Emperor of Constantinople, or to receive investiture from him. The child of God, when the world dangles before him its honors and advancements, should consider even the shame of Christ greater glory than the treasures of the world, for he has respect unto the recompence of reward offered him by God.

THE MESSAGE TO THYATIRA

It was the Son of God who indited the message to the Church of Thyatira. His eyes were like a flame of fire, and looked right through into the depths of the heart and the soul. Nothing was hid from His gaze, and He had no need that anyone make inquisition on His behalf. His feet were like burnished brass. He had passed through trial and was made perfect through suffering, and His feet were not defiled by walking in the ways of the world.

From the beginning of the sixth century A. D. the bishop of Rome had pressed his claims to great power and authority in the Church, and in the world, on the ground that he was the Vicar of God, or the Vicar of the Son of God on earth, and many had submitted to him and yielded him obedience. In such circumstances a message from the Son of God Himself would be of supreme interest and authority, and it was in such circumstances that this message came.

Thyatira was rich in faith and good works. The Son of God knew her love and faith, her ministry and patience, and that her last works were more than the first, and that at a time when her members were being treated as criminals.

But Thyatira was, in a way, too liberal. That woman Jezebel, who called herself a prophetess, was allowed to teach and seduce the believers to eat things offered to idols, and to commit fornication. There was idolatry in the Church, for that is the meaning of fornication in spiritual matters, see Jer 3:9, and sacrifices were being offered to these idols. The worship of images had by this time become well established, and the mass was considered a daily sacrifice. The worship of images is in reality the worship of Satan. See 1 Cor. 10:20.

Jezebel, the high priestess of Baal, was the wife of Ahab, king of Israel, and she used her position of authority to slay the prophets of God and to compel the worship of Baal, the sun. Her name is used to describe the apostasy that had usurped power in the Church, and it seems that many of the ministers did not recognize her for what she was, and she was permitted to teach, and the Son of God rebukes them for their blindness in this matter.

Yet God had been gracious to Jezebel, and long-suffering with those that followed her. He gave them time to repent. Now, as they have not repented, they are threatened with destruction.

All those who had not followed Jezebel into the deep things of Satan, who had preferred the deep things of God, 1 Cor. 2:19, are promised relief from further trials, and are urged to hold fast till the Lord come. This is the first mention of the second advent of the Lord in these messages to the churches. Thyatira continues right down to "the time of the end," when the message of the Lord's imminent return in glory was to be given to the world to prepare a people to meet Him. Therefore He says, "hold fast till I come."

The promise to Thyatira is of rulership over the nations. Those who are now claiming that position, and who are seeking to repress the true Church, will not attain their object, and she who is oppressed by them will attain it, and will share with Jesus His authority and power to judge and to execute. The night will end, and the bright and morning star will be hers forever.

THE MESSAGE TO SARDIS

He who had the seven Spirits of God came to the dead or dying Sardis with a message of life. It is the Spirit that gives life, (John 6:63) and the Lord, by assuming this title as He introduces Himself to Sardis, said to her in effect, "Look unto me, and live, for why will you die? I am the Source of life." And the ministers of the Church, who were responsible for her lifeless condition, were reminded that they, "the seven stars," were still held in that omnipotent and gracious hand, and there was no reason for their remaining powerless in His service.

None of Sardis's works were found perfect before God. Be the faith and doctrine ever so perfect, if the faith does not have perfect works it is dead, and the church which professes it is dead. The Lord here puts His finger on the cause of Sardis's deplorable condition. She was trusting in faith alone, and it was sapping the life out of her. She must arouse and strengthen by good works those that were ready to die, lest the Master, coming suddenly, find her wanting.

There were faithful ones even in Sardis, and they would be clothed in white, and would walk with Jesus in white, for they were worthy.

The message to Sardis resembles the story of one of Zechariah's visions, the one recorded in his third chapter. Joshua, the high priest, stood before the Angel of the Lord in filthy garments, and the Angel of the Lord, in spite of the resistance of Satan, commanded that they take away the filthy garments, and clothe him in white, and it was done. Then the Angel of the Lord protested to Joshua, that if he were faithful he would be given a place to walk among the heavenly beings. And so it is here; the faithful in Sardis will be given white robes, and they shall walk with Christ, for they are worthy.

The promise that the Lord will confess the names of the overcomers, and will not blot them out of the book of life, together with the unexpected coming to the unwatching, and the giving of white robes to the faithful, all suggest the time of the judgment. The investigative judgment began in 1844, at the close of the 2300 days of Dan. 8:14. The cleansing of the sanctuary in heaven will continue, and will continue till the close of probation. The way the coming of this important event in the plan of redemption is foreshadowed in the message of Sardis, suggests that it was near at hand, and that the Lord desired to draw attention to it. It might help to arouse Sardis.

THE MESSAGE TO PHILADELPHIA

The message to the Church in Philadelphia is one of the sweetest. It contains no rebuke, no censure of any kind. The Philadelphia Church meets with the complete approval of the Holy One and True. He who has the keys of David, and is, therefore, the real Ruler of the household of God, assures Philadelphia that He has set before them an open door which no man, no body of men, can shut. They have free and full access to the boundless stores of grace, to get what they need for themselves, and what they must obtain for distribution to a perishing world. Since 1833, the time of the last of the signs in the heaven that told that the

coming of Jesus was at hand, and when it may be said that this Church began, nearly every country in the world has been opened to the preaching of the gospel of the kingdom. Never before in the history of the world has there been such freedom everywhere to preach the gospel of Christ. No efforts have been successful in stopping it. That has been the work of the Holy and True One, who has set before the Church an open door.

But freedom to teach the truth, and to accept it, is fast disappearing from the earth, a sure sign that the work is nearly finished though it will not pass away entirely until "He who shuts, and no man opens" shall have risen up and shut to the door. Luke 13:25. Then "the hour of trial" will come upon the inhabitants of the earth, and only those who have now made the truth of God their shield and buckler will escape it. See Psalm 91.

Those who profess to be the true Church, and are not, but have despised the true followers of Jesus, and tried to hinder them from giving the truth to the world, will be made to acknowledge their mistakes, and to confess to the true Church that they are the accepted of Jesus.

The message presents a picture of a small, weak, but faithful company of believers, amid the fierce, fanatical, opposition of those who profess to be Christians, but who are in truth the synagogue of Satan, doing their best to serve the Lord acceptably, and doing their utmost to preach His truth, and succeeding. And the Lord commends their faithfulness and zeal.

Philadelphia is urged to hold fast till the Lord comes, lest someone else should take their crown. Jesus desires that all should be saved, for He died for them. There is a crown for everyone who will accept it, but it lies with the members themselves to make their calling and election sure. 2 Pet. 1:10. Jesus cannot save anyone who is indifferent, and who will not make the effort.

This is the Church that goes right through into the kingdom, through the "hour of trial," the pouring out of the seven last plagues, and into the holy city. The name of God is written on them, and the new name of Jesus, and the name of the city. They are, as it were, addressed to destination, and will get there. Her members include the 144,000 sealed ones, compare 14:1.

The overcomer will be given a place of permanence in the temple of God. He shall go no more out. The struggle with sin and Satan will be ended, and there shall be no more separation from loved ones, but eternal security and happiness. "Even so, Come, Lord Jesus."

THE MESSAGE TO LAODICEA

The message to the Church in Laodicea is unexpectedly and astonishingly severe. Could it ever be that the Church of the last days, while professing to be waiting for the coming of the Lord in glory, could degenerate from the Philadelphian to the Laodicean state and condition? It seems impossible. But the diagnoses of her condition comes from the Amen, the faithful and true Witness, and it must be accepted as accurate in every detail. "Because iniquity shall abound," said the prophecy, "the love of many shall wax cold." And it must be expected that the iniquity was to abound where righteousness was looked for. Matt. 24:12. The wrong standard is being held up before the Church, and, looking to it, she supposes that all is well, when in fact she is in extreme danger. The severity of the message is in keeping with the condition. "As many as I love, I rebuke and chasten."

The Lord also describes Himself as "the beginning of the creation of God."

He is one with the Laodiceans, and He wants them to become one with Him. The Greek word which is here translated "Beginning" is $\alpha\rho\chi\eta$ It also means "Head." When Jesus was raised from the dead, and made to sit at God's right hand, He was given "to be head over all things to the Church," (Eph. 1:22) and so He became "Head of the creation of God," one with the Church, and her only means of life and salvation.

Laodicea is lukewarm. She is wretched, and miserable, and poor, and blind, and naked, and she doesn't know it, but supposes that she is rich and increased with goods, and has need of nothing. What a hallucination! Her only hope of salvation lies in her acceptance of the testimony of the true witness, and a diligent and strict application of the prescribed remedies. If she remains lukewarm, the Lord will spue her out of His mouth. He cannot act as her Mediator, and present her prayers and petitions to God for acceptance, for they are nauseous to Him.

Jesus is the only source of the suggested remedies so urgently needed by the Laodiceans, and they must purchase them from Him alone. The pure gold of faith and love, the true riches, and the white garment of Christ's righteousness, which alone can cover the sinner's nakedness, and the eye-salve of grace and wisdom, to enable them to discern between right and wrong, though they have been purchased by the blood of Jesus, and are offered freely to all who will accept them, yet they must be purchased by the recipient. A full surrender must be made of all that the world considers precious. "What things were gain to me, these have I counted loss for Christ." Phil.3:7. Friends, home, family, riches --all must be surrendered by the man who would be saved by the blood of the Lamb.

"Behold, I stand at the door, and knock." The Saviour comes right down to where the sinner is, and beseeches him to accept Him, to let Him come into the heart, and take possession of the life. He longs to save those that need Him, and to give them eternal life. But the man must open the door of his heart. Jesus will not force the door. Will you accept Him? How could you refuse the King of heaven, who loved you, and died for you, and wants to save you?

The promise that the overcomer will share with Jesus the throne of the universe could not be more liberal or more honorable. The King of kings, the Ruler of the worlds, promises to share His power and authority with men, the overcomers, and anyone who believes it will lay hold of the power of God, and overcome, cost what it may of earthly treasure.

"Let Him in, ere He is gone,
Let Him in, the Holy One,
Let Him in, the Father's Son,
Let Him in."

THE REVELATION OF JESUS CHRIST

THE PANORAMA OF THE AGES

With chapter four of the Revelation there begins the second of John's visions in "The Revelation of Jesus Christ." His first vision was of Jesus among the candlesticks, tending the Churches and sustaining their ministers. As it is not till 17:3 that John again/says that he was "in the Spirit," this second vision is the longest and most varied in the book. It contains Seals and Trumpets; tells of warfare between Christ and Satan, and of messages of warning sent to the world; and it culminates in the seven last plagues and the second advent. The central figure of this vision is the Lamb as it had been slain.

The first object which John mentions as attracting his attention when he was caught up to heaven "in the Spirit" is a throne. He does not now describe this throne, but goes on to speak of Him that sat on it. He "was like unto a jasper and a sardine stone." That it is God the Father who presents this appearance is made abundantly clear in several references to Him in the text which follows. In 5:13, for instance, "blessing, and honor, and glory, and power," are ascribed to Him that sat on the throne, and unto the Lamb, so that He could be none other than the Father. See also 6:16; 7:15.

Here is a matter of considerable interest and importance, and it is pertinent to ask, Why is God as He sits on this throne described as being "like unto a jasper and a sardine stone"? What are these stones like? A comparison of this description with what other prophets of God who saw God in holy vision wrote will help elucidate the meaning.

In the "visions of God" which Ezekiel saw by the river Chebar, Eze. 1:2, he "saw the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of a throne as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire." Eze. 1:26,27.

In Daniel's vision he saw thrones being placed, "and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Dan. 7:1.

Now there is a considerable difference between these two descriptions of God and His throne as seen by these two prophets in vision. To Ezekiel the throne was like a sapphire stone, while to Daniel it was like the fiery flame. To Ezekiel the One who sat on the throne was like amber, as the appearance of fire; but to Daniel He appeared as white as snow. The reasons for these differences in the appearances of God, as He is seen by the prophets in vision, will become clear as we understand the purposes of the visions.

Daniel says, "The judgment was set," so that he is describing the Judge as He sat on the judgment seat. It is in this judgment that the kingdoms of this world are given to Christ, and Daniel goes on to say that he saw "one like unto the Son of man" being brought with the clouds of heaven to the Judge, the Ancient of days, and "there was given him a kingdom, that all nations and peoples should serve and obey Him." Dan. 7:13,14. As it is to the Son of His love that He is giving the kingdom, and as the redeemed are the first part of the kingdom to be received, the justice and impartiality of the Judge in this work is emphasized, and therefore He is in a "garment as white as snow," for white is the symbol of righteousness." Rev. 19:8. At the same time His throne is like the fiery flame in which no unrighteousness can exist.

When Ezekiel had his "visions of God" he was in captivity, and complete destruction was threatening Judah and Jerusalem. The nations **had** triumphed over the kingdom of God on earth, and uprooted it. How could this defeat be reconciled with the sovereignty of Israel's God? How could the promises made to the fathers now be fulfilled? The hope of Israel had clean perished, and there was no longer any basis for faith in God. Eze. 37:11. That was how it seemed to the prophet, and to the faithful in Israel. In such circumstances God revealed Himself to Ezekiel in vision. He was seated upon His throne, and under His care a very complicated arrangement of wheels and fire, of whirlwind and cherubim, goes straight forward to accomplish His purposes. The overthrow of His kingdom on earth, inexplicable though it might seem to Ezekiel, was not being carried out against His will, or in spite of His power. It was in fact accomplishing His purposes! The appearance of God is like fire, and He was making His chosen people to pass through the fire, to purify them, or to punish them, according as they reacted to His workings on their behalf. And the throne on which He sat was of a color which suggests the quietness of the blue heavens. It is not unlike that time at Sinai, when, after the thunders and trumpets and tempests in which the law was proclaimed, Ex. 19:18,19; 20:18, the elders of Israel, "saw the God of Israel; and there was under His feet as it were the paved work of a sapphire stone, and as it were the body of heaven for clearness." Ex. 24:10. There is nothing that suggests peace so much as a clear blue sky. Amid the turmoil of war and destruction, and the raging of contending armies and nations, God is in control of events and His throne is perfectly serene. We conclude, therefore, that God appears to the prophets in holy vision in a way that harmonizes with the truth that is being revealed and emphasized, and that the appearances are not literal.

And in this vision of God given to John, the One who sits on the throne is "like unto a jasper and a sardine stone." These stones may vary in color from yellow to red. The sardius is a flesh-colored stone. The best jasper is said to be green. That may be so, but there is also red and yellow jasper, and it is most reasonable to take the statement, "like unto a jasper and a sardine stone," as indicating a similarity of color rather than that the stones are of such contrasting colors as green and red. And this finds support in the Revelation, in the description of the light of the Holy City as it descends out of heaven as being "like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21:11. Light, as we know it, is more fiery than green.

The meaning of this redness is further illustrated by a statement in Isaiah. When He that is "mighty to save" was seen coming from Edom,--and Edom is the symbol of the wicked, of those who have sold their birthright for the world,--He is red in His apparel, and He is asked, "Thy art thou red in thine apparel?" And the answer is, "The day of vengeance is in mine heart, and the year of my redeemed is come." Isa. 63:1-4. And we conclude that the same reason applies here, and that God appears as "like unto a jasper and a sardine stone" because it is the day of vengeance, and the year of His redeemed. It is the day of final judgment, as will appear as the vision is further described.

The throne is not here described, but in 20:11 it is called "a great white throne," and this reversal of the colors of the throne and of Him that sat on it, as compared with Daniel's vision of them, is most interesting. It would appear that in this judgment it is the righteousness of the government of God, of the law of God, that is being emphasized, for the throne stands for the government.

"There was a rainbow round about the throne in sight like unto an emerald." The emerald is green, the color of hope, and the rainbow is the sign of the covenant, Gen. 9:9-15. God never forgets His covenant, and its appearance here in the judgment is a reminder that the Judge is also the Dispenser of mercies. His never-failing faithfulness makes the unfaithfulness of man inexcusable.

And round about this throne of God are twenty-four other seats, and on them sit elders who wear crowns of victory, and are clothed in white robes that indicate righteousness, Rev. 19:8. In 5:8 it is stated that the elders have golden censers, golden bowls, full of incense, which are the prayers of the saints. This gives them a priestly character, and it is of interest to ask who they are.

When the priests were organized in the days of David the king, it was done according to a pattern shown to him by inspiration. 1 Chron. 28:11-13, 19. (It may be of interest to note in passing that this organization, completed by David was begun by Samuel. 1 Chron. 9:22.) The priests were then arranged in twenty-four courses, with a chief to each course. 1 Chron. 24:3-18. Here John sees in vision the original order in heaven, of which the earthly was a copy and symbol. These are the saints who were taken to heaven by Jesus on His ascension (Matt. 27:33; Eph. 4:8), where they assisted Him in the work of the sanctuary.

The lightnings and thunders and voices that proceed from the throne indicate the tremendous activity which ever emanates from the throne of the Almighty. An examination of the records in Ex. 19:16, and in Eze. 1:13, 14; 10:5, will confirm this interpretation.

The seven fiery lamps which burn before the throne are explained in the text to be the seven Spirits of God, and they are, therefore, identical with the eyes of the Lamb, which in 5:6 are also interpreted to be the seven Spirits of God sent forth into all the earth.

On the sea of glass there stand those who had obtained the victory over the beast and his image, and over his name and mark and number, as it is written in 15:2.

The four beasts, or living-creatures, that are in the throne and round about the throne, are very much like those described by Ezekiel, as seen by him in his visions of God. After describing them in some detail, Ezekiel explains, "this is the living creature which I saw under the God of Israel, and I knew that they were the cherubim." Eze. 1:18; 10:12, 20. The cherubim are angels, though not all angels are cherubim. It should not be forgotten that neither Ezekiel's description of them, nor John's, is to be taken literally. These bearers of God's throne, who take a leading part in the worship of God, as is learned from the Revelation and Ezekiel, are shown in symbols the exact significance of which it is not our purpose here to discuss. Their continual song is, "Holy, holy, holy," and when they give thanks, the twenty-four elders shall fall down and worship the Creator.

Having completed his description of the throne and its surroundings, John now returns to Him that sat on it, and says that there was a sealed book in His right hand. The book is full of writing, inside and out, and it is to be opened and its contents revealed. But it is sealed with seven seals, and the question is, Who is to unseal it? That is the main action of this part of the vision, and the first concern is to establish who is able to open the book.

A strong angel is commissioned to proclaim with a loud voice and say, "Who is worthy to open the book, and to loose the seals thereof?", and the question may be asked, But to whom is this proclamation made? and who are they who are invited to come and unseal the book? The record goes on to say that no one in heaven, or on earth, or under the earth, was able even to look at it. So the whole universe, the living and the dead, for the dead are they who are under

the earth, is gathered here before the throne, and it is to them that the challenge of "Who is worthy?" is issued. And not one of them is found worthy.

When no one was found worthy to open the book John wept. Now, two things follow from this weeping of John. First, considerable time was given for someone to respond to the angel's invitation. John would not begin to weep as soon as the challenge was uttered and before anyone had a chance to prove his worthiness. He would wait, expecting that someone would respond, and come forward in acceptance of the challenge. There may have been a movement here and there among the assembled multitudes that gave promise that someone was coming, and John would expectantly watch to see the result. As he looked from one side to the other, he saw that no one was succeeding in proving his worthiness. When it is at last demonstrated that no one is worthy to open the book, John begins to weep. And he continues to weep, for it is said that he wept much, so that considerable time is allowed, after the issue of the challenge, for anyone who feels worthy to accept it and come forward. Second, John's weeping shows his personal concern for the opening of the book. It is a vital matter to him. In these visions John represents the Church, and the opening of the book is a vital matter to the Church. When no one is found worthy to open the book there is a sense of failure and loss, otherwise John's much weeping does not appear justifiable.

But he is reassured. One of the elders informs him that someone has been found who can open the book. Someone has prevailed to open it. He is described as the Lion of the tribe of Judah, the Root of David. John wipes the tears from his eyes, and looks to see this hero who is thus described, and he sees right there in the very center of the scene which he has already outlined a Lamb as it had been slain. "He was shown to John as a Lamb that had been slain, as in the very act of pouring out His blood in the sinner's behalf."--4T.395.

The slain Lamb goes and takes the book out of the hand of Him that sat on the throne, and before He can break the first of its seals there arises a chorus of approval that fills the universe. Beginning with the living creatures, and passing to the elders, and then to the angels, and finally to the whole universe assembled there before the throne, there swells a chorus of, "Worthy is the Lamb that was slain."

He is worthy because He was slain. He prevailed to open the book by His death on the cross. The opening of the book must, therefore, be a part of the work of redemption. Jesus shed His blood to redeem the lost, and it is that which no^w gives Him the worthiness to open the book which none other possesses. It is the final act in the great work of redemption that is here described, and it is vital to the Church of God.

The slain Lamb, although He was in the midst of the throne, was not seen by John till after it had been demonstrated that there was no one else in the whole universe who was worthy to open this book of judgment. He was not seen till after the proclamation was made by the strong angel, "Who is worthy to open the book?" When sufficient time has been given for anyone who desired to accept the challenge to do so, and when it has become evident that none among them all could do it, then, and not till then, the slain Lamb appears in the midst of the throne. He was worthy from the beginning, but it must be shown that He alone is worthy before He accepts the challenge.

Why is such a challenge issued, and why is the opportunity given for anyone to come and open the book? Why seek to prove that no one else is worthy to

open it? Why did not the Lamb appear from the first, and proceed to open the book and reveal its contents without further ado? Ah, this judgment is the time when the final rewards are given, the culminating act in the plan of redemption. And there, right there in that assembly, are men who have claimed that it was delegated to them to give these rewards. Men who have said that they were appointed by God as the executioners of His will. And they are now there in His presence surrounded by their followers. There are popes and priests who shook kingdoms by their claims, and there is every false teacher and prophet of all the ages. They are all of them there surrounded by their followers numbering untold millions. They had promised their followers paradise, and the time has come, there in the presence of God, in whose name they made their promises and issued their threats, to make their promises good. They are invited by God Himself, through the strong angel, to do what, in His name, they said they were appointed to do. And they are urged by their followers to reward them for their faithfulness. And they are impotent. Before God and their followers they are impotent. They have not a word to say, except to confess that they were imposters, purveyors of fables and false hope. What a terrible time that will be for them. As their followers discover their falsity, how will they regard them? They are lost eternally through having followed their false doctrines and believed their false claims, and their is no hope in any of them. And as John beheld all this it seemed to him that all hope was lost, and he wept.

There is One who made no false claim. One who died to redeem His people, not seeking His own glory and exaltation. And what a change is made by His appearance on the scene! When the slain Lamb comes into view, and takes the book out of the hand of Him that sat on the throne, no voice is silent. Everyone, even the wicked, yea, even Satan himself, joins in ascribing the glory and the honor and the might and the dominion to Him that sits on the throne, and unto the Lamb forever and ever. It is a scene of wonderful victory.

As the seals are broken, and the book opened, there is unrolled before the assembled multitudes a panorama of history. All judgment concerns the past, and the story of these past events must be told before sentence can be given. This is the final judgment, and it concerns the whole universe, and there must pass in review the whole story of the rebellion against God, and of God's efforts to stamp it out, and save the rebels. There is that first rebellion in heaven, ending in the casting out of Satan and his followers. There is the fall of man, and all that God has done to save him from destruction through sin. Above all there is the sacrifice of God in Christ. The central figure is the slain Lamb. In the cross of Calvary there is the complete answer to rebellion, the complete remedy for sin, the adequate and only authority for the reentry of the cleansed sinner into the eternal happiness of heaven in the presence of God. As the panorama passes before them every man sees himself in his relation to that sacrifice, either accepting it or rejecting it, and being saved by it, or lost.

All those who took part in the crucifixion of Jesus are there. There is Judas Iscariot. As the scenes of Christ's life and death are unrolled before the assembled hosts, and Judas sees himself leading the rabble to the arrest of His Master, who has just come forth from that dreadful agony of the garden, and sees himself go forward and greet Him with a kiss of treason, how dreadful must his feelings be. He had been one of the most favored, for he was^a chosen disciple, and had followed Jesus day by day, seeing His wonderful miracles, and hearing His beautiful words of life. And he betrayed Him. He, the Lord of glory, died to save him, and he betrayed Him. His anguish is terrible and

indescribable. But it was his own work, voluntarily undertaken for gain. There are many others like Judas there in that assembly who share his infamy and anguish. They may not have betrayed their Lord with a kiss, but while hoping to be saved by Him they have been unfaithful to Him, when they thought they could gain by it. How is it with you?

But the scene is not all shame. Among the redeemed there stands Simon of Cyrene. About all we know of him is that he was made to carry the cross of Jesus to the place of crucifixion. Amid the jeers of the soldiers and the crowd, Simon was compelled to carry the cross of a condemned malefactor. What a shame it must have seemed to him, and to all that saw him on that day. But now, as these scenes of the humiliation of the Son of God pass in review, and he sees himself carrying the cross to Calvary, and as Jesus turns and looks at him with a smile of thanks, and all the redeemed turn to him with looks of approval, does he not realize that no greater glory or honor was ever conferred on any man? And it is so with all suffering for Christ's sake. To be asked to work, to suffer and to sacrifice for Christ is to be offered the opportunity of obtaining eternal glory. But to deny Him, or to fear to confess Him before men, is to purchase everlasting shame and infamy. The Revelation of Jesus Christ is given to men now that they may see their daily lives in the light of the judgment day, and live now as they then would wish they had lived. How is it with you?

"Not till the loom is silent,
And the shuttles cease to ply,
Will God unroll the canvass,
And explain the reason why."

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THE REVELATION OF JESUS CHRIST

THE PANORAMA OF THE AGES - THE BREAKING OF THE SEVEN SEALS

The Church of God on earth has two aspects: there is the true Church which includes all the believers in Jesus in every time and place, and there is the organized and visible Church as she appears to the world, and the two are very different the one from the other. The messages to the seven Churches were sent to the true Church, but the Seven Seals reveal the history of the Church visible. Like Israel of old, the visible Church may include ^{many} of the true believers, and, also like Israel of old, she may be the greatest enemy of those who serve God faithfully, and may seek to destroy them from off the earth.

When the first Seal is broken by the Lamb, one of the four living creatures cries in a stentorian voice, "Come!" The IS authority for the reading "Come!", and "Come, and see," as in some translations, is about equal. The question we should seek to answer is: To whom is the command addressed? John is there already in vision, and does not present himself at the command of the living creatures, so that we cannot suppose that the command was directed to him. And each call is followed by the coming into view of a horse, which comes and proceeds on his mission. We conclude, therefore, that the living creatures say "Come!", and that the command is addressed to the horses, or to the riders.

The horses that are called forth by the living creatures on the breaking of the first four of the seven seals are introduced with no attempt at explanation, the assumption being that they have been explained elsewhere, and need no further elucidation here. In Zechariah's visions he saw horses with riders, and there were red horses, and sorrel, and white, and the angel of the Lord informed Zechariah that these horses were "they whom the Lord hath sent to walk to and fro through the earth." Zech. 1:10,11. The horses returned, and their riders reported to the Lord the conditions they found in the earth, and their report was made the basis of intercession in behalf of Israel. We conclude, therefore, that the horses and their riders are God's agencies in the earth, and, whatever their color, they are completely under His control, and are accomplishing His purposes.

The seven Seals cover the history of God's work on earth from Pentecost to the new earth state, as can be seen by reading through the record of their opening. The first Seal depicts the work as it began at Pentecost, and as it continued till the end of the Apostolic Age and as it may be said to continue till the Lord shall lead forth the armies of heaven on white horses. A white horse answers the command of the first of the living creatures to say "Come!". In Rev. 19:11,19,21, Christ is described as riding forth to war upon a white horse at the second advent, followed by the armies of heaven on white horses. Here the rider of the horse has a bow, which is an instrument of war. The white suggests purity, as the fine linen of the saints indicate righteousness. Rev. 19:8. The crown worn by the rider is a crown of victory. He goes forth conquering and to conquer.

In Psalm 45:3-5 there is a pictorial description of the work of Jesus that very much resembles this under the first Seal. There He is exhorted to ride prosperously, and His arrows are sharp in the heart of the king's enemies. By comparing verses 6 and 7 of this Psalm with Hebrews 1:8,9, where they are quoted, it will appear that these words were spoken by the Father to the Son on His taking up the work of a Priest in the sanctuary in heaven. The work of the sanctuary was ever considered a warfare, as is seen in Num. 4:3,23,30, Margin.

Jesus entered upon this work on Pentecost, and immediately His arrows took effect in the hearts of the King's enemies, for "they were pricked in their heart" Acts 2:37. Many of those who were then pricked in their hearts had, a short seven weeks before, cried out, "Away with him, crucify him." John 19:15. But like the cuts of a clever surgeon, the arrows of the Lord wound for health and healing.

The believers are represented as the horse. Zech. 10:3. They are also the bow (Zech. 9:13), and the arrow, for it is through them that Jesus carries on His work on earth. The arrow is also the Word of God (Heb. 3:8,9; Zech. 9:14). Not all who believe can go to the end of the earth to carry this warfare into the enemy's camp everywhere, but some of them may be the bow to fling the arrows to their object in the heart of the sinner that he may be saved.

And how does this work, begun with such power and grace, continue? That is shown in the following scenes.

When the second Seal is broken another of the living creatures says, "Come!", and another horse obeys the command. This cooperation of the Lamb and the living creatures is of intense interest. The Lamb breaks the Seals, and the living creatures call forth the horses. God's agents are controlled from God's throne. Throughout the Revelation the angels are shown to have control of all the elements. There are the angels who are holding the four winds (7:1), and the angel who had power over fire (14:18), and the angel of the waters (16:5). And here they have control of the Church, even when in apostasy.

The rider of the red horse is given a sword, and he takes peace from the earth. This represents a great change in the work of the Church, the visible Church. Division and controversy within her borders takes the place of the conquering Gospel, the power of God unto salvation. "The fruit of righteousness is sown in peace, of them that make peace." James 3:18.

Of the second century of the Christian era Mosheim wrote: "At this time, therefore, broke out that unhappy war between faith and reason, religion and philosophy, piety and intelligence, which has been protracted through all succeeding centuries, down to our times, and which we, by all our efforts, cannot easily bring to an end."--Bk. I, Cent. II, part II, par. 13. Thus in the period from 100 A. D. to 325 A. D., from the era of the apostles to the Council of Nicea, the outstanding feature of the visible Church was its many divisions and schisms.

In response to the "Come!" of the third of the living creatures a black horse issues forth. Its rider has a balance in his hand, an emblem of merchandise. A voice from the throne sets the price of the wheat and the barley, and utters a warning against hurting the wine and the oil. The whole picture is one of trade, and at famine prices. The wheat and the barley would represent the Word of God (Jer. 23:28; John 6:51,63), the bread of life. There was a time when the Word of God was said to be precious because of its rareness (1 Sam. 3:1), and it is foretold that there will come a day when there shall be a famine for the Word of God (Amos 8:11). Here the word of God is being sold, and, as Peter wrote, men are "making merchandise" of the believers (2 Pet. 2:3), and of position in the Church.

A penny was the daily hire of a laborer (Matt. 20:2), and a measure was the daily allowance of a slave. The color of the horse, together with the famine prices charged, suggests plague and famine. There is a contrast with the plenty and purity of the days of the white horse. Then the arrows sped freely to their work in the hearts of men, but now the Word of God is scarce. The oil is a symbol of the Holy Spirit (Zech. 4:16), and the wine of doctrine (Luke

5:37-39, as also of the blood of Jesus (Matt. 26:27,28), and the hurting of these would mean more than want,--it would mean death.

This period is from 325 A. D. to 538 A. D., during which time the leaders of the Church visible sold the gold of Christ's approval for the dross of State recognition and help.

A Pale horse. A horse of the color of death. Such is the description of the horse that met the gaze of John when the last of the living creatures said "Come!" The warning in the third Seal was unheeded. The oil and the wine were hurt, and death now takes the reins. He rides on the pale horse, and hell follows after him to receive his victims. He is given power over a fourth part of the earth, to kill by God's four sore judgments, the sword, famine, death or pestilence, and wild beasts. Compare Eze. 14:21. The Church which began her career as the world's life-giver is now transformed into the world's destroyer. Instead of carrying life to men in her warfare against sin, that deadly enemy of mankind, she slays all who come in her path. Here is the complete apostasy, and the time is from 538 A. D. to the Reformation. But this horse goes on to the end. There is no other horse. The pale horse continues till he is met by the white horse (Rev. 19:11-21), and is finally cast into the lake of fire (20:14).

The fourth part of the earth is that part of Europe where the apostasy ruled. There was no limit to the range of the white horse, but, thank God, the power and range of the pale horse is limited.

The opening of the fifth Seal reveals another side of the work of death riding on the pale horse. There was the slayer and the slaying, and here are the slain. They are seen under the altar. They were slain for the Word of God, and because they held the testimony of Jesus. They were commandment keepers and believers in prophecy. And for this they were slain. In their death they were filling up the afflictions of Christ (Col. 1:24). And as the blood of Able cried, so does their blood cry to God for vengeance. Gen. 4:10.

White robes were given them in the judgment of God and of men. When they were slain it was as criminals of the worst type, but by later generations it was discovered that they were the saints of God, and true followers of Jesus. And the killing is not finished. There are still martyrs to come. But God will soon avenge His own that cry unto Him day and night.

The sixth Seal ushers in the signs of the last day and the coming of Jesus in power and glory. The language of the Old and New Testaments is employed, and, as always, it is literal language. The repetition of these signs in both literal and symbolic prophecy assures us that we do right to take them literally.

The earthquake of Lisbon in 1755 was the first of the modern great earthquakes, and, in a sense, includes them all. The extent of the earthquake of Lisbon is said to have been four million square miles.--GC., pp. 304, 305.

The sun was darkened on May 19, 1780, and was stated by the astronomer Herschel to be inexplicable as a natural phenomenon. This is one of the most frequently mentioned signs of the end mentioned in the Bible. See Matt. 24:29; Joel 2:31.

The moon became as blood the following night, May 19, 1780.

And the stars fell on November 13, 1833, in North America, and on November

25, 1833, in Silesia and Austria, as recorded by eye-witnesses at the time. See the G. S. A. M., p. 98, for full details.

The heavens shall depart as a scroll when Jesus shall appear for the deliverance of His saints. Then the mountains and islands will be moved out of their places, and men shall hide themselves, and shall say to the hills, "Fall on us." We stand today between the last of the signs and the coming of the Son of man in the clouds of heaven, and it would be well for every man to ask himself the question, "Who shall be able to stand" in that day? It will be a glorious event for those who are ready for it, and a most terrible time for the unready. The time is at hand, and it behooves every man to prepare for it immediately. There is no time to lose.

THE 144,000 SEALED ONES

Chapter seven of the Revelation continues the story of the sixth Seal, and tells of some who will be able to stand when the Lord comes. The closing scenes of salvation are of such importance to the redeemed of God that they are given in much greater detail. This chapter reveals to men how God controls both human passions and the destructive elements of nature let loose by sin. Four angels hold the four winds of earth until the work of salvation is finished. The chapter is not concerned with the loosing of the winds. That story is told elsewhere. But as the work of God is ending, and the fury and violence of the enemy increases, He would have His people understand that He is still in control, and nothing shall hinder the completion of His purpose.

While "the elements of nature,--earthquake, tempest and political strife," (TM. p. 444), are still under restraint the work of God ends in the sealing of the 144,000 of the Israel of God. Those who are Christ's they are Abraham's seed, (Gal. 3:29), and, conversely, those who are not Christians are not Abraham's seed (John 8:39-44). According to this testimony the Jews are not Abraham's children in the meaning of Scripture. The true Jew is such inwardly, and not outwardly, (Rom. 2:29), for the children of the flesh are not the children of God (Rom. 9:8). The believers in Jesus only are the children of Israel, the Israel of God (Gal. 4:28; 6:16). The 144,000 are sons of God, and are not Israel after the flesh, but are the true Israel.

The seal placed upon the true Israel is the name of God. Rev. 14:1; 3:12. They have chosen to serve Him, and He has accepted them; they are His, and are sealed with His name.

In all ages men in their blindness have "worshipped and served the creature rather than the Creator." And this has been true in the ages of so called light as much as in the darker ages. It is so today. Yes, even in this age of great knowledge men must choose between the worship of the Creator and the worship of the creature. And God has given men a sign of His creative power, a sign of their allegiance to Him. Eze. 20:12. The Sabbath of the fourth commandment is associated with God's great Name of Creator, and is a sign of the worshippers of the true God. It is the Name of God, His seal. The enforcement of Sunday sacredness in the last days will make the observance of the true Sabbath the sign of those who worship the Creator.

The attributes and characteristics that fit men for a place in God's kingdom are not natural to them. To be fit for Christ's kingdom His righteousness must have been imparted. There is no difficulty, therefore, in there being just 12,000 fitted from each tribe. If the characteristics were natural rather than acquired by experience, the exact number might present to some

minds a difficult problem. But the fashioning of men for a place in God's heaven is the work of the Holy Spirit, and the exact number from each tribe would surely present no difficulty to Him.

We pass on from the sealing of the remnant of God's Church to the triumph of the great multitude of the redeemed. They are out of every nation, and tongue, and have every mark of victory, and they ascribe salvation to God and to the Lamb. And the angels are round about the throne, as we have already seen, and here again they sing their songs of praise to God.

One of the elders calls John's attention to a company arrayed in white robes. They are all arrayed in white robes, for they are the saints of God, but it looks as if they were in two companies, the one innumerable, and the other numbered. The 144,000 stand separate from the others (14:1), and the opportunity is now taken to tell John more about them. They have come out of great tribulation, and serve God day and night in His temple. They may have hungered, but they shall hunger no more, for the Lamb is their Shepherd, and He will lead them to fountains of living waters, and feed them in green pastures. May the Lord hasten that day.

"And when he had opened the seventh Seal there was silence in heaven about the space of half an hour."

The history has taken us down to the second advent, and beyond it to the reward of the faithful. The 144,000 were sealed, and, together with the great number which no man could number, they stand before the throne. Their eternal condition is described to John, and he sees them enjoying the glories of eternity in God's presence. He hears the singing of the angels and of the redeemed as they ascribe salvation to God. But when the seventh Seal is broken there is silence. Was there ever a time when the living creatures and the angels ceased to say "Holy, holy, holy," and there was silence in heaven? At the time when Jesus was in Gethsemane, being separated from the Father by the world's sins which He bore, there was silence in heaven. "But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of Satanic forces, His nature weighed down with a shuddering, mysterious dread. THERE WAS SILENCE IN HEAVEN. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love and glory from His beloved Son, they could better understand how offensive in His sight is sin."--
"D. of A., p. 695.

And when sinners meet their fate such a scene will be repeated. There will be silence in heaven. No harp will be touched. As men and angels reap the awful results of sin, although they are but reaping what their own hands have sown, no voice of rejoicing and praise will be raised. At such a time it would be entirely out of place, and unacceptable. As Jesus wept over Jerusalem, so the redeemed and unfallen beings will weep over the eternal loss of the wicked. A veil is drawn over the terrible scene, for which we are thankful. John has yet to describe other scenes from this book of judgment, and we are glad to be spared a description of the end of the wicked.

THE PANORAMA OF THE AGES - THE SEVEN TRUMPETS

The vision of the Seven Trumpets begins as though it were a continuation of the Seven Seals,--"And I saw the seven angels." There is no being in the Spirit, and no carrying away of John to some other place, but the narrative of what he saw in this, his second vision of the Revelation, continues without a break. Yet the events of the Seven Trumpets could not be included in the seventh Seal, as some have supposed, as though they followed the half hour's silence which had succeeded the happenings of the sixth Seal. The sixth Seal carried the story right down to the inheritance of the saints in the kingdom of God and of the Lamb, and there could be no possibility of the wars announced by the Trumpets, not to mention the times of the fifth and sixth Trumpets, occurring after the second advent. As is seen in chapter eleven, verses one to six, the vision includes in its scope the 1260 years of papal persecution, a period which stretches from early in the sixth century to the end of the eighteenth century A. D., and it continues till the kingdom of this world is given to Jesus (11:15), (compare Dan. 7:14), in which event it culminates. Therefore, and considering the number seven as a symbol of perfection, the Seven Trumpets are accepted as another presentation of the events of the Christian era, --a new series in the Panorama of the ages.

The seven angels which stand in the presence of God were given seven trumpets, but before they prepare themselves to sound them, a scene of special interest is described. Another angel stands by the altar, and much incense is given to him that he should add it unto the prayers of all the saints upon the golden altar which is before the throne. And he does so, for the smoke of the incense, together with the prayers of the saints, ascends up before God out of the angel's hand. Then he puts the fire from the altar into his censer, and throws it into the earth. This action is followed by thunders, and voices, and lightnings, and an earthquake. And the seven angels prepare to sound their Trumpets.

Who gave the incense to the angel? What is the incense? And why did he cease to offer it? On the right answer to these questions depends the right understanding of the vision.

In typical times incense was brought by the people to the temple as an offering, in the same way as sacrifices were brought. When the altar of burnt offering was dedicated, each of the twelve princes of Israel brought his offering, the oblation being exactly the same for each prince, and with the animals and flour for the various offerings there were "twelve golden spoons," or dishes, "full of incense." Num. 7:86. And Jeremiah records how certain men came from Shechem, Shiloh, and Samaria, "with offerings and incense in their hands, to bring them to the house of the Lord." Jer. 41:5. When the incense was first commanded, the spice for it was brought by the rulers to Moses (Ex. 35:28), and was delivered by him to the wise-hearted, chosen workmen (Ex. 36:2-4), who compounded it. (Ex. 31:6,11), according to the wisdom given them by God. With the success of the gospel message, Isaiah prophesied that the heathen would come from Arabia bringing gold and incense (Isa. 60:6), such as was brought by the Magi to Christ. Matt 2:11. Arabia was the land of incense (Jer. 6:20). This incense was burned on fire taken from the altar of burnt offering (Lev. 16:12), and no strange fire could be used (Ex. 30:9; Lev. 10:1, 2). It was burned at the time of prayer (Ex. 30:7; Luke 1:9,10). "It was the work of the priest in the daily ministrations to present before God . . . the incense which ascended with the prayers of Israel."--GC, pp. 420, 421. And it was the duty of Israel to bring the incense to the temple to be offered. Research

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which alone can make the worship of sinful beings acceptable to God."--P. & F., p. 353:2.

In this dispensation, when men pray in the name of Jesus they are bringing incense to the altar. "As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercession." 8T. 178:2. Presented in the name of Jesus, every petition is not only acceptable, it is gratifying to the Father. To omit the name and merits of Jesus is to offer prayer without incense. To pray in the name and merits of another is to bring strange incense which cannot be burned of the fire from God's altar, nor has it any sweet smell to make it acceptable. Jesus cannot present petitions to the Father, with the request that they be granted, if they are not brought in His name. In the vision the angel received much incense. Men were praying in the name of Jesus, and were pleading His merits alone. "So did Christ . . . present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers." GC., p. 421. But unless the penitent believer presents his petitions through the merits of Jesus, the priest cannot add to his prayers the precious fragrance of His own righteousness.

Now the adding of the incense to the prayers ceases, and the fires of the altar which serve to release the fragrance of the incense become fires of judgment. The fire is cast into the earth, with consequent disasters to the earth, as happened also to the ancient city of Jerusalem when the man clothed in linen was commanded to scatter coals from the throne over it. Eze. 10:2. That was a sign that Israel had turned to other gods, and Jehovah was leaving them to what they had chosen.

The seven angels now prepare to sound their Trumpets. They had been waiting for this development. As long as the Church presented her petitions to God in the name of Jesus, so long as the angel received and offered the incense on the golden altar, the seven angels made no preparation for sounding their Trumpets. That is a wonderful revelation of Jesus. He is our peace. The acceptance of His death, His righteousness, by the Church insures peace to the world.

To reject Him, and seek to approach God through others, brings war and destruction everywhere. Ten righteous men in the five cities of the plain would have saved them from immediate destruction. The continued faithfulness of the Church to her true Mediator would have saved Rome from the barbarian invasions. But the ten men were not there, and the Church had forsaken her Saviour, and there was nothing to delay the threatened destruction. The Trumpets sound, and one calamity follows another in quick succession.

History shows that at this time, the beginning of the fifth century A.D., when the Trumpets began to sound, the substitution of the Virgin Mary and the martyrs for Jesus as the mediators of the Christian Church, was almost complete. Here is a quotation:

"While waiting for the last day the souls of the righteous were regarded as living in the presence of God and forming for Him, in company with the angels a kind of celestial court. To the mind of the populace whose perceptions in theology were not specially acute, the body of the Blessed, which was also, in virtue of the solidarity of Christians or communion of saints, a body of intercessors, presented some points of resemblance to the ancient pantheon. . . . At bottom their conception of the celestial court was influenced far less by the Olympus of the poets than by the sight which lay open before their eyes that of the earthly kingdom, of the Emperor and his immediate attendants, attendants

whose favor prevailed against the laws, often mitigated their severity and insured to those to whom it extended the accomplishment of their desires. None the less the distribution of the divine implied in the cultus of the Blessed did correspond, in some degree, to a mode of regarding the relation of the divinity with men that was common enough among the Pagans. A particular saint protected more particularly this or that country, showed himself helpful in particular circumstances, healed this or that disease. Benefit was to be derived from invoking him near his tomb or in a sanctuary which was specially dedicated to him. From this popular theology it was impossible to break free without a determined effort to resist it. The effort was not made, or if made was speedily discouraged. . . . These masses who were ushered abruptly into the banquetting hall of the mystic feast brought with them the practices to which they were accustomed, and it was necessary to make the best of these, however repellent they might appear to the instinct of persons of superior education.

"To the martyrs of the persecutions were speedily added the saints of the New and even of the Old Testament. Some of their tombs were already known and visited; others disclosed themselves through dreams and other modes of 'revelation.' In this way were discovered the tomb of Job in Batanea, those of the prophets Habakkuk and Micah in Eleutheropolis, those of the prophets Samuel and Zecharian, of the patriarch Joseph, and above all that of St. Stephen, the opening of which in 415 created an enormous sensation throughout the whole of Christendom. . . .

"The angels also were beginning to receive religious homage." --Duchense.
Vol. III, pp. 9 & 10.

Here is the reason why the angel ceased to offer the incense. The Church had turned away from Christ and His merits to other mediators who had no merits to give, and was bringing no incense to the altar with her prayers.

From the book of Job we learn that Satan is the author of wars and other calamities, as God gives him the liberty to act. God puts a hedge about His own, and no evil can befall them as long as they keep within the hedge. So when the Church turned away from the protection of Christ's blood and intercession, and put her trust in dead saints, they put themselves outside the protecting wall of Christ's righteousness, and laid themselves open to the attacks of the enemy. Jesus is the Protector of all mankind; and even the unbelievers are indebted to Him for their prosperity and life. The devil goes about as a roaring lion to devour the unwary. Only Jesus can restrain him, and does restrain him from devouring the purchase of His blood. To reject Jesus, and to associate others with Him in the work of mediation is to invite Satan to do his worst. Even then he is restrained, and limited in his work of destruction.

The blowing of a Trumpet is a signal for an attack on some part of the Roman empire, the announcement that God has withdrawn His protecting power, and the destroying forces let loose. As God withdrew His protection from Israel and Judah because of apostasy (1 Chron. 9:1,2), and the Assyrians and the Babylonians came and destroyed them, so He here withdraws His protection from Christendom, and its kingdom is given to others, and for the same reason.

"The third part of the earth" mentioned in the Trumpets refers to the division of Rome into three parts. There were three capitals to the empire, all of which were called "Rome." There was Rome itself in the West, and Constantinople, or "New Rome," in the East, and Carthage, the "Rome of Africa," in north Africa. These were the capitals of Europe, Asia, and Africa, the three parts of the Roman world.

Rome was invaded on all sides by the barbarians, but the first to reach the

heart of the empire and greatly weaken it in its further resistance to its enemies were the Goths under the leadership of Alaric. Repulsed in many attacks, the Goths took and sacked the city of Rome in 410 A. D. "Fire and blood" are the usual terms employed to describe war, and the Goths coming from the north, as they did, are described as "hail." So ended the war announced by the first of the seven Trumpets.

The second Trumpet proclaimed a maritime war, and the "third part of the ships was destroyed" by what seemed like a "great mountain burning with fire" being cast into the sea. This mention of the ships leads us to take the sea as literal, and not as a symbol. The Vandal invasion of Rome from Africa through the Mediterranean is described in this Trumpet.

The star which burned as a torch is universally taken to be Attila, the leader of the Huns. He did not take Rome itself, but his devastations helped in her overthrow. "And the name of the star is called "wormwood." Wormwood and gall are often used in the Scripture to denote the bitter results of rebellion against God. See Jer. 9:13-16. The devastations of the Huns were the bitter results of departing from God.

When the fourth Trumpet sounded the sun, moon and stars were so smitten as not to shine for the third part of the day and night. It was the third part of these heavenly orbs that was smitten, and it was a third part of the time for which they did not shine. That is rather strange. It would naturally be expected that the unsmitten two-thirds would shine continuously, though withdiminished splendor, rather than that the third part of the day would be wholly without light, and the night likewise. It is evident that the language cannot be taken literally, and if taken symbolically it would refer to the rulers, "the leading lights" of Rome, for it is with attacks on Rome that the Trumpets deal.

In 476 A. D. General Odovakar was made the ruler of Italy and the empire in the West was extinguished. The territories of Europe, except the Balkans, and Africa were divided among the invading tribes, as indeed Daniel had foretold a thousand years before, see Daniel 2 and 7, and the Roman sun, moon and stars ceased to shine in those parts.

The first four of the seven Trumpets sound one after the other without interval, and attack after attack is launched against Rome until the empire falls divided, never to unite again.

There is a period of time between the first four Trumpets and the last three, and there is also a period of time between one woe and another. The last three of the Trumpets are called "woes, and much space is given to their description. While the first four Trumpets are described in six verses of chapter eight, the first Woe and fifth Trumpet occupies eleven verses in chapter nine. The first four Trumpets concerned Europe and Africa, and the Woes of the fifth and sixth Trumpets concern the East. The seventh Trumpet includes the whole world.

THE WOES

The events introduced by the fifth Trumpet blast, the first Woe, were fulfilled in the rise and progress of the Arabs. Arabia is referred to as "the pit of the abyss" because of its many deserts and empty quarter. And the Arabs are described as locusts because Arabia is their country of origin, and it is from there that they spread over the countries of the Near East.

The key of Arabia was Islam, and Islam united the Arabs under one leader,

and led them out as a cloud to cover and conquer a great part of the world. They were not to overthrow the Eastern and remaining third of the empire, but were to torment and threaten it for one hundred and fifty years. The star to whom the key was given was the prophet Muhammad. So great was his success that the sun and the air, the emperor of the East and his kingdom were obscured for a time.

Note how accurately the Arabs are described. "Their faces were as the faces of men," but, because they wore their hair long, "they had hair as the hair of women." "Their teeth were as the teeth of lions," as indicating their courage, and their appearance was "like unto horses prepared unto battle," for they fought mainly on horseback.

They were not to destroy the products of the earth, in contrast with the Goths of the first Trumpet, and to illustrate the historic truth of this we quote Abubekr's instructions to Yezid as he led the Muslim armies into Syria. "Yezid, be sure you do not oppress your own people nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just, for those that do otherwise shall not prosper. When you meet your enemies, acquit yourselves like men, and do not turn your backs; and if you get the victory, kill no little children, nor old people, nor women. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. . . . As you go on, you will find some religious persons that live retired in monasteries, proposing to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. But you will find another sort of people who belong to the synagogue of Satan, and have shaven crowns; be sure you cleave their skulls, and give them no quarter, till they either turn Mohammedans or pay tribute."--Ockley: History of the Saracens, p. 94.

Yet the Arabs were and are destroyers. They delight in the destruction of everything that belongs to their enemies, and especially the products of civilization. So their king, their reigning genius, is Abaddon, a destroyer.

And as to the time of the fifth Trumpet, the prophet began his public preaching in the year 612 A. D., and one hundred and fifty years later, in 762 A. D., the city of Baghdad, called "the city of peace," was founded by the Caliph al-Mansur, and "the luxury of the Caliphs . . . terminated the progress of the Arabian empire."--Gibbon, Chap. 52, pars. 10 & 11.

But while Eastern Rome was threatened by the Arabs, and not overthrown by them, "The third part of men" were to be "killed" by Turkish gunpowder, for by "these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone." "Killed" means that the empire was overthrown. When the sixth angel sounded he loosed the four angels that were bound in the river Euphrates. We have seen in chapter seven how the angels are commissioned by God to hold the winds of strife and destruction, that men may have opportunity to gain a knowledge of God, and be saved, and until God gives them permission the agencies of evil are powerless to act. But when the opportunity has been given, and men have not accepted the grace and mercy offered, the winds are let loose. So here, the angels which exercised restraint on the powers of evil in the countries of the Euphrates are loosed, and the fall of Eastern Rome is immediately brought to view.

It was a voice from the horns of the altar of incense that instructed the sixth angel to loose the four angels bound in the Euphrates, and this is the only one of the seven angels of whom it is recorded that he received special instructions for his work. The horns of the golden altar, whence came this command, were touched with the blood of atonement, and if it seem strange that

the atoning blood should call for the release of the powers of destruction, it should not be forgotten that the punishment of the wicked, no less than the salvation of the righteous, is made sure by the blood of Calvary. Eastern Rome was subjugated because her people trusted in idols, and forgot the blood of the covenant wherewith they were sanctified. Heb. 10:29.

The time for which these conquerors of East Rome are prepared is the hour, day, month, and year; and if this is prophetic time it must be understood, as in all prophetic time, that a day stands for a year, and a month for thirty years, and a year for 360 years. Eze. 4:6. A study of the times given in Rev. 11:1-3 and 12:6,14 will make it clear that there are thirty days in a prophetic month, and three hundred sixty days in a prophetic year, so that the whole time for which they are prepared, if it be taken as cumulative time, is three hundred ninety-one years and an hour. There are twelve hours in a day (John 11:9), and the night was divided into watches. But many take the whole period of the day and night as divided into 24 hours, and explain the hour as being the 24th part of a day, and therefore the 24th part of a year prophetic time. The hour is used as an indefinite period in the Revelation. Compare Rev. 17:10,12 and 18:8,10,17,19. As the Turks slew the third part of men, or conquered Rome in the East, when they took Constantinople in 1453 A. D., the definite time allotted to them would reach to 1844, and, if the hour be taken as an indefinite period, to an indefinite time beyond that year.

The number of the Turkish armies is given as two myriads of myriads, and if the whole period of three hundred ninety-one years be taken, this number is not excessive.

The prophet laments that this overthrow of Rome in the East did not teach the rest of the world the folly of trusting in idols and demons. It is indeed a matter of great wonder and sorrow that men so seldom learn the lessons of history, but continue in the same foolish ways in spite of examples.

THE OPENED LITTLE BOOK

Following on the description of the events of the sixth Trumpet, but before the Trumpet is declared to be in the past (see 11:14), two interesting movements are introduced, and their coming in at this juncture guides the student in fixing the time of the sixth Trumpet, for it must include these two movements in its period, seeing they come in before the time of the Trumpet is past.

The first of these two movements to be described, though not the first in actual time, is the giving of an open little book to John to eat, with the immediate and consequent effects of eating it. A mighty angel is seen to come down from heaven with this little book open in his hand. The angel sets one foot on the sea, and the other on the land, and swears by the Eternal that "there shall be time no longer." That is, he announces "the time of the end." Now the book of Daniel, with its prophetic times, was shut up and sealed "to the time of the end." Then "many" would "run to and fro" in the book, and knowledge would be increased. Dan. 12:4. That implies that the book would be opened. And right here, as the angel announces that "the time of the end" has come, he has in his hand a "little book open," and he gives it to John to eat. A book is eaten when its contents are devoured, as we say, and the Church, in the person of John, is now given the book of Daniel, open, to study and devour. Cf. Jer. 15:16. Without doubt the little book which is now open, and is given to the Church to eat, is the book of Daniel. This angel is none other than Christ, for He has a rainbow over His head, identifying Him as the angel

of the covenant (Mal. 3:1), and the description of Him here resembles that in the first chapter of the Revelation. See 1:15,16. It was Christ who informed Daniel that his book was sealed till the time of the end. See Dan. 12:7-9. Now He opens it, and gives it to the Church that the knowledge of it may be increased.

The study of the book of Daniel was to be sweet, and it was to lead to a bitter experience. The time of the end is the end of the 1260 years of persecution foretold first in Dan. 7:25, and these years ended in 1798 A. D. At that time, with the delivery of the book to the Church, open, there began in the Church a revival of the study of prophecy, and especially of the prophetic times of Daniel. This study led to an understanding of the 2300 days of Dan. 8:14 as 2300 years, a period that would end in 1844 A. D., and great expectations were aroused as to what would happen then. Misunderstanding the cleansing of the sanctuary, and believing that it was the second advent of Christ, the study was sweet to those who truly loved Jesus. But as He did not come then, they were as disappointed as were the disciples when their Lord was crucified even though it was according to the Scripture, and their disappointment was bitter. But they were to prophecy again for the finishing of the mystery of God before the sounding of the seventh Trumpet.

A second announcement was made by the mighty Angel, that "the mystery of God shall be finished" in the days when the seventh angel is about to sound his Trumpet. Now the "mystery of God" is the Gospel of justification by faith, as is made clear in the following Scriptures: Rom. 16:25; Eph. 1:9,10; 3:3,5-9; 1 Cor. 2:7; Col. 1:25-27, and the "finishing" of the mystery means the completion of its work of salvation. When "the mystery of God" is "finished" there will be no more opportunity to be saved. Those who have neglected the opportunity when it was offered to them will be left to perish as they have chosen. The Bible has always taught that the time in which a man may be saved is limited, and that the day in which God appeals to men to accept His free grace will end. This will take place, said the mighty Angel, in the days when the seventh angel is about to sound. We are living in those days, and it behooves every man to accept from God free salvation while the opportunity lasts. It will soon end, never to return. What are you doing about it? Make haste to accept the offer of pardon while you may, ere the day pass for ever.

MEASURING THE TEMPLE, AND AN EXPERIENCE AT ITS CLOSE

The second movement brought within the compass of the sixth Trumpet period takes us back to the time when the angel threw the coals from his censer into the earth, and from there on through the years of persecution. Chapter 11:1-6 tells the story of what the true Church was doing during the apostasy. A rod-like reed is given to John who here, as elsewhere, is the representative and symbol of the Church, and he is commanded to rise and measure the temple, altar and worshippers. Thank God, there were worshippers in the temple to be measured. The measurements of the temple and altar were well known. They had been measured by Moses in the tabernacle, by David in the temple, and by Ezekiel in the pattern he was to show to Israel. And John records no measurements taken, His measuring of the temple, altar and worshippers, was for some other purpose than to record measurements. The worshippers are included in the measuring for the first time.

The outer court was not to be measured, but cast out, (margin) the measuring and casting out being contrasted operations. The court was given to the gentiles, and they were to tread underfoot the holy city for forty-two months. It should be noted that the forty-two months are spoken of as yet to come. The holy city "shall they tread underfoot forty and two months." It is during the

period of forty-two months, while the nations are treading down the city, that the court is not to be measured, and it is while the court is being cast out that the temple, altar and worshippers are being measured. It is understood that the treading down of the city is the persecution of its citizens.

The reed given to John was a measuring reed, and it was rod-like. The word "rod" is used quite frequently in the Old Testament, and reference to some of the passages where it occurs should help to elucidate the meaning, and indicate why the reed was said to be like unto a rod. It is found in Psalm 110:2, "rod of thy strength," and the context suggests that it is a symbol of authority. It occurs in Numbers 17, where the rods of the tribes were given to Moses to be laid up before the testimony that the Lord might show whom He had chosen for the priesthood; and Aaron's rod budded and brought forth almonds to show that the Lord had chosen Levi. Perhaps the most famous of all rods is the rod of Moses with which he did so many wonderful things. The reed's being rod-like would indicate that it is an authoritative, a royal, standard of measurement, and fitly represents the Word of God, the Bible, the law and the prophets.

By this reed the temple, altar, and worshippers are to be measured, a suitable symbol of pointing sinners to the Lamb and Priest of God. To measure the altar would surely direct attention to the sacrifice which God had placed upon it to reconcile sinners to Himself; and to measure the temple would acquaint the saints with the ministrations of God's Priest on behalf of the penitent who are seeking perfection; and the worshippers need constant measuring to keep alive in them the urge to holiness, lest they become satisfied and lukewarm. In this way the need of the sinner and the saint would be kept before them, and the remedy for all their ills and weaknesses continually applied.

The rod of authority for all this is the Word of God. The giving of this rod-like reed to the Church suggests that some attempt would be made by the enemy to deprive the Church of the Bible, which history establishes as a fact. But it was given to the Church of God, and no power on earth could take it from her. By the Word of God they would also cast out the court and condemn the apostasy of the professing Church and persecutor of the true Church. Like the keys of the kingdom, which not only open heaven to the repentant sinner, but close it also to the unrepentant, the measuring rod of the Word of God would also enable the Church to discern and cast out the apostasy.

Thus, during the forty-two months, while the city was trodden underfoot by that part of the professing Church which remained in the outer court, and refused to come to the altar, because they had another sacrifice, the gospel of justification through the sacrifice and priesthood of Jesus was successfully preached, albeit in obscurity.

"The Vaudois churches, in their purity and simplicity, resembled the church of apostolic times. Rejecting the supremacy of pope and prelate, they held the Bible as the only supreme, infallible authority. Their pastors . . . fed the flock of God, leading them to the green pastures and living fountains of His holy word." "The Waldensies were among the first of the peoples of Europe to obtain a translation of the holy Scriptures. Hundreds of years before the reformation, they possessed the Bible in manuscript in their native tongue. . . . They declared the Church of Rome to be the apostate Babylon of the Apocalypse." "They saw that under the guidance of pope and priests multitudes were vainly endeavoring to obtain pardon by afflicting their bodies for the sin of their souls." "Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel." "Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds, they exclaimed with rejoic-

ing, 'Christ is my priest; His blood is my sacrifice; His altar is my confessional.' They cast themselves wholly upon the merits of Jesus, repeating the words, 'Without faith it is impossible to please Him.' 'There is none other name under heaven given among men, whereby we must be saved.'--G.C., pp. 70-75.

The temple, altar, and worshippers were measured by the Word of God. But it was done secretly. "Veiled and silent the Word of God was making its way through Christendom, and meeting a glad reception in the homes and hearts of men." "In secret places the Word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth."

The two candlesticks are the churches (1:20), and the two holy ones who stand in God's presence are represented by the two olive trees (Zech. 4:11-14), and the two witnesses are the law and the prophets, the testimonies of God, the Old and New Testaments.

At the close of this period of witness in obscurity, "the beast that ascendeth out of the bottomless pit," Satan (20:3,7,8), shall make war against them, and kill them." For 1260 years, from 538 A. D. to 1798 A. D., the two witnesses were empowered to bear their testimony, and the attack was to be made upon them near the close of that period. The French Revolution was a revolution against privilege of every kind, and especially against the Church and religion, which stood for privilege,--religion, that is, as misrepresented by the Church. Christianity was abolished by decree, and the Bible set aside, and publically burned. The two witnesses, the law and the prophets, were "killed." On the 23rd of November, 1793, the Council of the Commune unanimously passed the following decree:

"Let all churches and temples of all religions and cults that have existed in Paris be closed at once."

The rest of the Christian world was shocked by these events, and many were driven by them to a closer study of the Bible, and especially of the prophecies, for they seemed to them to indicate that the end of the world, of which the prophecies speak, was at hand. Others thought that the public renunciation and abolition of Christianity in France would mean its eventual destruction everywhere, and they rejoiced at being delivered, as they thought, from the torments of a conviction, engendered in them by the Bible that they would, one day, have to give an account of all their infidelities and crimes to the Judge of all men.

But the result of this setting aside of the Bible was the Terror in Paris, and an increase of lawlessness throughout France, until no one felt life and property to be secure anywhere. The people petitioned the Government to restore religion to its proper place in the life of the nation. In May, 1797, a committee was appointed to prepare "a new law on worship," and in June of that year the restoration of Christianity, with freedom to all men in religious matters, was declared to be "the will of the legislator and the desire of the law." --Jean Villieumier in the Ministry, 1940. The three days and a half, three years and a half, as in all prophecy, were fulfilled, and life entered into the witnesses, and they lived again to the dismay of their enemies. A few years later, in 1804, the British and Foreign Bible Society was founded in London, England, to be followed by many other Bible Societies, and since then the Law and the Prophets have been translated into well over a thousand tongues and dialects, and distributed by the million in all parts of the world. They have been exalted to heaven at the command of God.

The earthquake of the French Revolution destroyed the titles of the nobility of France. "Names" is sometimes used to mean "persons," but in this text it

speaks of "the names of men", and not of names only.

"When the "seven thunders" uttered their voice, John was about to write what they had said, but was commanded not to write it. What the thunders said is the only thing sealed in the Revelation. The seven thunders are the voice of God. Compare Job 37:5, and Psalms 29:3-9. Seven is the number of perfection. It would be right to say that God has kept in His own power the revelation of the exact time of the second advent, for that is what Jesus told His disciples. Acts 1:6,7. This may have been the voice of God declaring the day and hour of Jesus' coming, and that is sealed till God shall make it known and all shall hear the voice of the seven thunders, and understand what they say.

At the end of the story of the sixth Trumpet the announcement is made: "The second Woe is past: the third Woe cometh quickly." There is a period of time between the second and third Woes.

THE SEVENTH TRUMPET

"The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever," is the event announced on the sounding of the seventh Trumpet. "Great voices" are heard proclaiming this often foretold consummation of the work of redemption. It is in the investigative judgment that there is given to the Son of man "a kingdom, that all peoples, and nations, and languages, should serve and obey Him." Dan. 7:9-14. That judgment which began in 1844 has ended when the seventh Trumpet sounds, and the mystery of God is finished (Rev. 10:7). We join with the Elders in thanking God that He has taken His power to reign. The seven last plagues will now be poured out, and this seventh Trumpet is the greatest of the three Woes.

The anger of the nations is shown in their rejection of the everlasting gospel of the Three Angels' Messages as given in Rev. 14:6-12, and in the persecution of the messengers. "It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and satanic heresies which exalt the false sabbath, and lead men to trample underfoot God's memorial."--TM, p. 62. The wrath of God is manifested in destroying those that destroy the earth, and that is done by withdrawing His protecting power from them in the seven last plagues, and at the coming of Jesus.

THE OPENING OF THE TEMPLE

"And the temple of God was opened in heaven." Verse 19.

The simplicity of this statement is striking. What significance can there be in the opening of the temple of God that it should receive special mention? From the vision's beginning the temple has been open, and its services carried on in full view of John, for he saw the smoke of the incense ascend up before God out of the angel's hand as he added it to the prayers of the saints on the golden altar which was before the throne. The golden altar was inside the sanctuary. John was also commanded to measure the temple, and it is manifest that no one could measure a temple that was fast closed up. Surely the temple has been open all the time. Why then is it announced that the temple is now opened?

The clue to the answer is found in the next statement of the verse: "And there was seen in his temple, the ark of his covenant." It is the most holy place, the inner chamber of the temple, which is now opened, for that was the place of the ark of the testimony which is now seen for the first time. The part of the temple which has been open from the beginning of the vision is the altar court and the first apartment of the temple, where the incense was offered. Now

the time has come for the service of the most holy place to begin, and the temple is opened. There was a separating wall between the two chambers of the temple, so that though the service of the first apartment was exposed to the gaze of John, he could not see into the holiest of all till the temple was opened. That simple statement, "And the temple of God was opened," is made to emphasize the existence of the veil in the heavenly temple also.

It was the people of God on earth who saw the ark of the covenant when the temple of God was opened in heaven. Just as it was the Church which brought the incense to the angel, and the true Church that received the reed to measure the temple, so now it is Christ's chosen ones who see the ark of the covenant in the most holy place when the temple is opened. Their attention is directed to the law of God before which Jesus demonstrates that His blood has met its every requirement, and full satisfaction has been made for the sins of mankind. Pardon and cleansing may be given to all who will accept them. The law is unchanged, and the lives of those who love Jesus and wait for His coming must be in complete harmony with all its precepts. For that purpose it is revealed to them at the time when the judgment begins. May God's purposes for His people be accomplished.

WAR IN HEAVEN, AND ON EARTH

"And a great sign was seen in heaven." John is still continuing the story of what he saw in his second vision, still describing scenes from the Panorama of the Ages. The whole vision, with its symbols and events, was seen by John in heaven. The events themselves may have occurred on earth, or in heaven, but John is shown the panorama of them in heaven.

The woman is said to be "a sign," and as such she must be understood. She is not a literal woman. She is clothed with the sun, and stands on the moon, and is crowned with twelve stars, and the sun, moon, and stars, are also symbols. The woman is in travail, in pain to be delivered, and this fact determines the time of the vision, that it is before the birth of the Saviour.

The Man-child which was brought forth is to "rule all nations with a rod of iron," and He was "caught up to God and to His throne." Verse 5. The one who will rule all nations with a rod of iron is the Lord Jesus (see Psalms 2:9; Rev. 2:27; 19:15), and this is sufficient to identify the Man-child as Jesus, the Son of God. The time is, therefore, before His birth into the world. The vision goes back to the casting of Satan out of heaven, but it begins with the time before Christ, and passes on quickly to Anno Domini, to the 1260 years of persecution, and to the remnant of the last days, which is the real object of the prophecy.

The woman is a symbol of Zion, the Church and bride of Christ. In verse seventeen of this chapter twelve she is shown to have other children beside the Man-child, for there it speaks of the "remnant of her seed." In words that are almost identical with those of our text, Isaiah says, "She was delivered of a man child," and he goes on to indicate who she is adding, "as soon as Zion travailed, she brought forth her children." Isa. 66:6-9. And Paul wrote of "Jerusalem that is above" saying, "which is the mother of us all." Gal. 4:26.

The sun with which the woman is clothed is "the sun of righteousness (Mal. 4:2; Gal. 3:27), and the moon on which she stands is the Word of God (Psalms 119:105; 2 Peter 1:19), which shines not only with a light borrowed from the Sun, but is also the foundation of the Church. The stars which form her crown, like the stars in the hand of Jesus (1:20), are those which are indeed the crown of the Church, and may represent the twelve patriarchs, or, more, likely the

The woman was in travail, and the Church is spoken of as being in travail from the time of the captivity of Israel, as Micah said, "Be in pain, and labor to bring forth, O daughter of Zion. . . therefore will he give them up, until the time that she which travaileth hath brought forth." Micah 4:10-5:3. Micah was prophesying of the captivity of Judah, and of the birth of their Redeemer while they were still under foreign domination, and he spoke of the captivity as though that were the beginning of the travail. And here we see her in travail, and being delivered.

Another "sign" is seen, "A great red dragon, having seven heads and ten horns." In verse nine of the chapter it is explained that the dragon is "he that is called the devil and Satan." "And the dragon stood before the woman," that "he might devour her child" as soon as it was born. Thus, briefly, is indicated the story of the enmity between the woman and the serpent, and between its seed and her Seed throughout the ages since creation. Gen. 3:15.

Of the heads of the dragon, chapter 17:9,10 says, "the seven heads are seven mountains . . . and they are seven kings." And a distinction is made between the beast and his heads, for the beast himself is said to be the eighth (17:11), though he is of the seven. As the four heads of the leopard beast of Daniel 7:6 represented the four kingdoms out of Alexander's Macedonian Empire, so the seven heads here represent the seven divisions of the Dragon's kingdom.

Satan claims to be the prince of this world, and he is called the king of Tyrus in Ezekiel 28, and the king of Babylon in Isaiah 14, and he has used the empires of this world as his instruments in opposing Christ's work of salvation. These empires are his heads.

Before the birth of Jesus into this world, there were five world empires which were used by Satan to persecute the Church of Christ. The first to seek to destroy the holy, promised Seed was Egypt, when Pharaoh gave command that all the male children born to the women of Israel were to be put to death.

Egypt was followed, as a persecuting world power, by Assyria, and Assyria destroyed the ten tribes of Israel from being a nation. Isaiah 52:4 mentions these first two of the kingdoms. Assyria was followed by Babylon, who not only took Judah captive, but, according to the testimony of Isaiah 47:6, they laid a heavy yoke upon them. Then came the turn of Medo-Persia, in whose times was issued the decree of Haman for the destruction of the Jews throughout the world. Greece was the next of the world empires, and the attempts of Antiochus Epiphanes to destroy the Jewish people are well known to every student. It was in the time of Rome that Jesus was born in Bethlehem, and Herod, the Roman vassal king, sought to slay the newly-born King of the world.

Of these six empires, five were in the past when John had this vision, and Rome was still in power. The explanatory words of the angel to John were: "they are seven kings; five are fallen, the one is, the other is not yet come." Rev. 17:10. Through each one of these powers, Satan persecuted the people of God, his main object being to kill the promised Seed as soon as He was born.

When the Dragon saw that he was frustrated in his attempts to destroy the Seed, he turned his attention to the woman herself, and she had to flee into obscurity to save her life. God had provided for her sustenance, as we have seen in the power given to the two witnesses, and although in obscurity she bore her testimony to the truth of God.

"And there was war in heaven." In these words, and in those that follow in

the next two verses, the story goes back to the beginning of the rebellion of Satan against the government of heaven. Satan was defeated, and he and his angels, the third part of the stars of heaven, were cast out of heaven into the earth. Since then he has carried on his warfare against God through men, as it is outlined in this panorama of the ages. Finally, Satan will be defeated on earth, and will be cast into the lake of fire to be destroyed. When the seventy disciples rejoiced that even the devils were subject to them through the name of Jesus, He answered them, "I beheld Satan as lightning fall from heaven." Luke 10:18. In this He saw not only the first fall, but also the final destruction.

"The scenes of the past and the future were presented to the mind of Jesus. He beheld Lucifer as he first was cast out from the heavenly places . . . Beyond the cross of Calvary, with its agony and shame, Jesus looked to the great final day, when the prince of the power of the air will meet his destruction in the earth so long marred by his rebellion. Jesus beheld the work of evil forever ended, and the peace of God filling earth and heaven." --DA, p. 490.

Now there is rejoicing in heaven because they are freed from the presence of the enemy," the accuser of the brethren." There will yet be even greater rejoicing when the whole universe will be relieved of his presence (Rev. 18:20; 19:1-7). But the earth and its inhabitants, and especially the remnant of the last days, have before them days of woe, as the wrath of Satan grows more terrible as he sees the end approaching. "Fearful are the scenes that call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble."--GC., p. 623.

"The wings of the great eagle" which were given to the woman are the same as those on which Israel was carried out of Egypt (Ex. 19:4), and represent the care and power of God exercised to preserve His chosen. Deut. 32:11,12.

In the persecution of the Church, one method by which Satan sought to destroy her is specially mentioned. He cast out of his mouth water as a river, to cause her to be carried away of the flood. The fulfillment, and failure, of this subtle plan is plainly seen in history. Water in prophecy represents people (Rev. 17:15; Isa. 8:7), and it was Satan's plan to make the Church popular and prosperous, and to introduce into her ranks and leadership thousands of the unconverted as a sure way of leading her away from her loyalty to the truth.

"To secure new converts, the exalted standard of the Christian faith was lowered, and as a result 'a pagan flood flowing into the church, carried with it its customs, practices, and idols'". GC., p. 385. "These masses who were ushered abruptly into the banqueting hall of the mystic feast brought with them the practices to which they were accustomed." --Duchesne, Vol. III, p. 10.

But "the earth helped the woman, and the earth opened up her mouth, and swallowed up the flood." The help here extended to the Church to preserve her from being completely swamped by the pagan flood, was given her in the reformation of the sixteenth century. Thousands of people were included in that movement whose motives were purely political. Their desire was to escape the overlordship of the papacy, but their inclusion in the movement preserved the reformers and their work from destruction. "Everywhere there was the attempt to assert the claims of the secular powers to emancipate themselves from clerical tutelage and ecclesiastical usurpation." Lindsay: "A History of the Reformation." p. 43 "Things civil and things sacred were so inextricably mixed that it is quite impossible to speak of the Reformation as a purely religious movement."--Id., p. 8.

"And the dragon was wroth with the woman," and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." With these words the final stage in the warfare of Satan against the Church is introduced. The details of this final assault are amplified further on in the Revelation. In his wrath, "knowing that he has but a short time," Satan will put forth his full powers of deceit and persecution in an effort to snatch the final victory. He has been defeated all along the line, and he will be again defeated. The remnant "keep the commandments of God, and have the testimony of Jesus," and as long as they do this they are assured of complete victory.

"And he stood upon the sand of the sea." R. V. A consideration of the context will reveal this to be the true meaning. John is shown the panorama of the ages in heaven, from whence he views the earth and the sea. He does not record that he was carried down "in the Spirit" from heaven to earth, and was then placed upon the sand of the sea. No new vision is introduced at this time, and John remains in his position in heaven. It was the dragon who stood on the sand of the sea. The sea symbolizes peoples (17:15), and to stand on the sand of the sea would be to stand before the sea, facing out to sea, as is the usual way, or, to give the symbol its meaning, to stand before the people. In his warfare against the remnant, Satan will appear in person, and show himself to the world. When God withdraws His restraining power and Spirit, Satan will come to take possession, for he claims to be earth's rightful king, and that which now hinders him is the Spirit of God. Satan will then seek to destroy the remnant, and the Lord Jesus will come for their deliverance. "Even so, come, Lord Jesus."

THE FINAL CONFLICT

The beast which John saw rise up out of the sea, that is among the many nations, tongues, and peoples (Rev. 17:15), so far resembles the dragon that he has seven heads and ten horns; and differs from him in that the crowns are on the horns, and not on the heads, as in 12:3. And this difference is significant, for it at once informs the reader that the time of this beast is the time of the rule of the horns, of the divided empire of Rome, and that the prophecy is now wholly in that part of the Christian era which follows the division of Rome in the West, or after 476 A. D. The power symbolized by this beast out of the sea is a power that is contemporary with the kingdoms into which Rome was divided, and that is a point of some importance in the identification of the power represented.

The beast is composite, and does not resemble any known animal. His body is that of a leopard, and his feet are a bear's feet, while he has a lion's mouth. In Daniel's vision of the four beasts--see his seventh chapter--the leopard symbolized the kingdom of Greece, the bear Persia, and the lion Babylon. This power partakes of the nature of them all. He has the special characteristics of each.

The power is the successor of pagan Rome. "The dragon gave him his seat," as well as power and great authority. He has his seat in Rome, and derives his power from Rome, and, as has been pointed out, he is contemporary with the powers into which Rome was divided.

As the beast rises up out of the sea, one of his heads looks as though it has been wounded to death, and his seemingly fatal wound is healed. He is spoken of later in the chapter, verse 14, as "the beast, which had the wound by a sword and did live," so that the beast is identified with the head. And this is natural enough, for the heads are successive (Rev. 17:10), and not con-

temporary, so that he has but one head at a time, and the wounding of the head would be the wounding of the beast. And when he is healed, the whole world admires his vitality, and men worship him and the dragon, whose vicegerant he is by yielding him obedience. No one, they say, can oppose him. "Who is able to make war with him?" they ask.

John goes on to relate the history of this power. He is anti-God, for the great things he utters out of his Babylonian mouth are "blasphemies" against God, and against His name and His tabernacle, and them that dwell in heaven. He wars against the saints, and overcomes them, and power is given him over the nations among which he rose, and the time he is to continue is forty-two months, or 1260 years (Ezekiel 4:6).

These particulars identify this beast with the nations of the court that was to be cast out (Rev. 11:2), and with the little horn of Daniel's seventh chapter, and the two prophecies taken together leave no doubt in the reader's mind that the power symbolized is the papacy. No other power has ever occupied the time and space occupied by this beast, or done the work which he is said to do, except the papacy. The beast symbolizes a power with its seat in Rome, which has succeeded pagan Rome, and which is contemporary with the kingdoms into which Rome was divided, and which rules with them and over them for a period of 1260 years following the division of Rome. The identification is complete, and the power symbolized is the papacy.

Because the papacy killed with the sword, he is also to be killed, or wounded to death by the sword. And this wound was inflicted on the papacy by the sword of France, in the French revolution in the 1790s, culminating in the taking of the pope prisoner, and the temporary abolition of the papacy by the orders of Napoleon Bonaparte, in 1798. The French Revolution was fundamentally a revolution against the Church, as was also the Russian revolution over one hundred years later, for the Church, in the eyes of both nations, stood for privilege and the oppression of the common people. As they did not distinguish between the Church and true Christianity,--for how were they to know that the true religion, true Christianity, was very different from the appearance of it which they saw?--both revolutions took on an anti-God nature. Such indeed is the natural result, for the sowing of blasphemies against God and His Name can produce no other crop than the crop of infidelity and denial of God which was the fruit of those revolutions.

That ^{the} deadly wound, which was inflicted on the beast at the close of his 1260 years of supremacy, would be healed, and that he would once more be restored to power and influence for the final phase of the conflict between truth and error, is the main announcement of this part of the prophecy. Then all the world will admire and follow him. In spite of his being anti-God, and a persecutor of the true people of God, and in spite of the witness of history to the destructiveness and demoralizing effects of his principles, men yield to him the obedience which is due to God alone. This part of the prophecy is being fulfilled before the eyes of the world today, and it will soon reach its full completion. The contrast will then be between those who keep the commandments of God, and those who obey the power represented by the beast out of the sea.

"And I beheld another beast coming up out of the earth." The earth here is in contrast with the sea, out of which the first beast came, and would indicate that he comes up outside the nations of Europe. It should also be remembered that the "earth helped the woman"(Rev. 12:16), and that this help was extended to the Church by the Reformation. This beast represents a Protestant power. And the only great Protestant Power outside the nations of Europe is the United States of America. We conclude, therefore, that the beast represents Protestantism in America.

The two horns of this beast are "like a lamb," while his speech is like a dragon. The Lamb indicates youth, and is a type of Christ. It might be said that the Revelation is the "Book of the Lamb," so often is Jesus mentioned in it under the symbol. And the dragon is Satan, as well as the symbol of paganism. The beast is Lamb-like, or Christ-like, in appearance and profession, while, ultimately, he speaks the words of heathenism, of Satan.

The beast, then, is Protestantism, and the prophecy indicates that Protestantism will adopt the principles of the papacy, and assume the powers exercised by it, and will seek to compel submission, on pain of boycott and death. Protestantism will make an image to the beast, and when the beast is recognized for what it is, it is easy to understand what the image will be like,--a union of Church and State to compel the conscience, and slay the non-conformant. All this may now seem impossible, but the prophecy says it will come, and when it comes it will be a sign that the end is right at hand.

"And he doeth great wonders."

This wonder-working preceded the making of the image of the beast, for the people are deceived by the miracles into making the image. Then the images is made to do two things: first, it is made to speak, to issue a fiat; and, second, to cause all who refuse to obey his commands to be killed. There is to be no compromise. Men either worship the beast and his image, or take the consequences--death. Obedience is the highest form of worship.

This working of miracles is mentioned again, in chapter 16:13,14. Three unclean spirits like frogs are seen to come out of the mouths of the dragon, beast, and false-prophet,--the two-horned beast,--and to go to the kings of the whole world to gather them to the battle of the great day of God. These three beasts represent the three great branches of religion in Europe and America,--the papacy, protestantism, and paganism in its modern form of spiritism. The evil spirits coming out of their mouths would indicate that it is through their teachings, especially the doctrine of the immortality of the soul, the basis of spiritism, that these spirits get their opportunity to work the miracles to deceive. And the deception succeeds, and all the world wonders after the beast, and joins in the persecution of the remnant true to God. All who will not conform will be threatened with death.

To such a crisis is the people of God, and the people of the world, to be brought in these last days, just before the coming of the Saviour to deliver His redeemed. Not only is the beast to gain all his former power in those lands under his control, he is to be joined by fallen Protestantism which will do the same work in countries under its jurisdiction. In fact it is this false Protestantism in America that will take the lead in enforcing the worship of the beast on all under its sway.

"This mark of the beast" which is enforced upon all is analogous to the "seal of God" which is placed on those who are faithful to Him. The seal of God is the Name of God, for the 144,000 who were sealed with the seal of God on their foreheads have the Name of God written on them (Rev.14:1). The mark of the beast is "the mark of his name" (Rev.14:11). Now God has many Names, but the Name that is here emphasized is "The Creator" as is evident from Rev. 14:7. And it is equally clear that the conflict is between the keeping of the commandments of God and obeying the beast and his image. The seal of God in the commandments that is identical with the Name of Creator, is the fourth commandment, which enjoins the keeping of the seventh day as a memorial of creation. It was instituted by God at creation (Gen. 2:1-3). It is the sign of God's authority (Ex. 31:17).

The beast also has many names. "On his head were names of blasphemy." He has taken to himself the names that belong to God alone, and so they are called "names of blasphemy." But the name which has the number of a man, and is 666, must be connected with the mark of the beast, in the same way as is the Name of God connected with His seal. Now the basis of all the authority exercised by the people is the claim that he is the Vicar of Christ, and, as such, has authority to modify even the law of God. Note the following from Catholic Authorities:

"Vicar of Christ (Lat. Vicarius Christi), a title of the pope implying his supreme and universal primacy, both of honor and jurisdiction, over the Church of Christ."--Catholic Encyclopedia, Art. "Vicar of Christ."

"The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine law."--Ferraris' Ecclesiastical Dictionary, article on the Pope.

The form of this title has varied, being Vicar of Christ, Vicar of God, and Vicar of the Son of God. Vicar of the Son of God, Vicarius Filii Dei, in Latin, is one of the earliest forms of the title used in documents. In the "Donation of Constantine," a document of the eighth century A. D., forged, it is said, to support the claims of the papacy to temporal power, it is written:-

"We--together with all our satraps, and the whole senate, and my nobles, and all the people subject to glorious Rome,--consider it advisable, that as the Blessed Peter is seen to have been constituted Vicar of the Son of God (original Latin, Vicarius Filii Dei), on earth, so the Pontiffs, who are the representatives of that same chief of the apostles, should obtain from us and our empire the power of a supremacy greater than the clemency of our earthly imperial serenity is seen to have conceded to it," etc.

And in the Decretum Gratiani it is stated, "Blessed Peter is seen to have been constituted the Vicar of the Son of God on earth." Decretum Gratiani, prima pars, dist. xvi 9, Part 1, division 96, Column 472 (1555). This work on Canon Law was first published about 1148 A. D., and republished in 1555.

This official title, Vicarius Filii Dei, is in Latin, the language of its holder and of his organization. It could not be expected that the name would have the same number when translated into other languages, such as Arabic, or Greek, or Hebrew, for the letters do not have the same value in every tongue, and the language in which the title is used must be the one in which it has the number 666.

Here is the numerical value of the name:-

V	I	C	A	R	I	U	S	F	I	L	I	I	D	E	I
5,	1,	100,	00,	1,	5,	0	0,	1,	50,	1,	1,	500,	0,	1,	total 666.

This is the number of a man, the number of his name, as the prophecy said it would be. The mark of the power of this man is the keeping of the first day of the week instead of the seventh day which God commanded, for he claims to have the power to change the law, because he is the Vicar of the Son of God. All who submit to him, rather than obey God, are acknowledging his power. Sunday-keeping would not of itself be considered as a mark of submission to the beast

unless it were enforced by law, and men were required to keep it as a sign of loyalty to the enforcing power. The Power itself would make the keeping of Sunday, instead of the seventh day of the week, a sign or mark of submission, and Sunday-keeping would then become the sign or mark of the beast. This is what the prophecy indicates will take place. The keeping of the Sabbath on the seventh day of the week is a sign that the Creator is acknowledged as God; the keeping of the first day of the week will be a sign of submission to the Power which opposes God.

VICTORY OVER THE BEAST

The two great heresies on which the religious world will unite are the immortality of the soul and Sunday sacredness. Let all who desire to be faithful to God take note of this development, and be warned against the deception of false miracles in support of unscriptural claims, whatever they may be.

The beast will not succeed in his efforts to compel all to receive his mark, and not all will open the door to Satan by acceptance of the theory of life apart from Christ. There will be those who will prefer death to disloyalty to God, and they will receive the seal of God. The Lamb has led 144,000 to victory, and they stand with Him on the Mount Zion having harps of God, and singing their song of victory. "In their mouth was found no guile," and they have the glorious privilege of standing without fault before the throne of God, and of following the Lamb wherever He goes. The glory that is theirs no pen can describe. They dwell to all eternity in the presence of God. May the reader of these lines have a part with the happy company of overcomers.

THE CALL TO WORSHIP GOD

While the image of the beast was seeking to compel the inhabitants of the earth to worship it, and to receive its mark, under pain of boycott and death, the Lord, the Creator of heaven, and earth, was sending to every nation, kindred, tongue and people, a gracious invitation to worship Him. Three angels were seen flying in the mid-heaven, and were heard proclaiming with loud voices the everlasting Gospel of God's mercy and truth, and warning men of the evil consequences of worshipping the beast and his image, and receiving his mark.

The first of these angels, while proclaiming his message, makes the startling announcement that the hour of God's judgment "is come."

That there will be a judgment, a time when every man will give an account of himself to God, has always been a part of the Gospel message. Peter told Cornelius, when he met with him in his house, that they, the apostles, were commanded to preach unto the people, and to testify that it is he, "Christ," who was ordained of God to be the judge of quick and dead." Acts 10:42. So Paul preached of the judgment (Acts 17:31; 24:25), and wrote of it (1 Cor. 4:5; 2 Cor. 5:10, etc.), as did Peter also (1 Peter 4:17); and James, (James 2:12). They all spoke of a judgment "to come," while the angel declares that the hour of judgment "is come," is already here.

To understand this truth, it should be realized that Jesus atoned for all sin on the cross of Calvary, and that, therefore, forgiveness of sin is offered freely to all who will accept it, though it does not become effective in any individual case till the individual sinner accepts it. Then, after having accepted free forgiveness for all past sin, he is enabled to live the overcoming life through the continual mediation of Jesus in the heavenly sanctuary. Heb. 7:25. Finally, there comes the time when the record of sins committed is to be blotted out.

The blotting out of the record of sin was called in olden, symbolic times

the cleansing of the sanctuary, and Daniel the prophet foretold that the cleansing of the true sanctuary would take place at the close of the prophetic period of two thousand three hundred days: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. These days ended in 1844 A. D. See on Daniel 8 & 9. The cleansing of the sanctuary, or the blotting out of sin, and the judgment, are one and the same thing.

At this time, therefore, when the cleansing of the sanctuary in heaven begins, the Gospel of justification by faith alone is again sent to all the world, and the announcement is made that "the hour of his judgment is come." Then, when the work is completed, Jesus will come "the second time without sin unto salvation to all that look for him." Heb. 9:28. The three angels' messages close with the coming of Jesus in glory, and it behooves every man who hears this message to come to Jesus for cleansing, that he may be brought into full harmony with God, and made ready to stand in His holy presence.

As this message goes to all the world, and men range themselves with it or against it, the issue of the worship of God, or submission to the beast and his image is joined, and a third angel adds a fearful warning of the wrath of God upon all who give their allegiance to the beast. Again there is no compromise: if men will not accept the gracious message of salvation freely offered through the blood of Jesus, they must suffer the wrath of God.

The second of the three angels' messages announces the fall of Babylon, and gives the reasons for her fall, though this is not now declared with a loud voice. The world has drunk of her wine, and accepted her false doctrines, and its rulers are, consequently, enraged against God and His people, and for that reason "Babylon is fallen." This message will be given with a loud voice when the time is ripe for it. See on Rev. 18.

The third angel follows with the most fearful warning ever uttered in the Name of God. If men prefer to worship the beast and to take sides with the image against God, there is nothing to save them from the wrath of God which is described in the seven last plagues. To worship the beast rather than God is to separate wholly from Him and to choose destruction, and it will surely come.

These messages are now being preached to every nation, tribe, tongue, and people, and are meeting with success in gathering out a people who honor God by obeying all His commandments. The message has now come to you. Will you accept it, and place yourself on God's side in this last conflict? Will you choose to give God, your Creator, your Redeemer and Preserver, the glory that is due to Him alone? and obey Him exactly, the obedience of love, rather than submit to any contrary ordinance? That is the way of reason, and the only way of safety, and may you have the grace to take it.

The messages, thank God, succeed in their purpose, and the announcement is made: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

At this time, John is commanded to transcribe a special statement concerning those who die having accepted the message. They are "blessed." They rest from their labors, and their works follow them. Most of those who heard and accepted these messages expected to see the Lord come in glory, and many of them have died. Foreseeing that that would be so, the Lord has sent them this message of comfort. All who have died in "the Lord" at any time since sin and death entered the world are "blessed." But the message here says, "from henceforth," and when we seek for a way in which the dead might be especially blessed since 1844, it is reasonable to conclude that the desire of their hearts will be

granted them, and that they will see the Lord coming in glory. They will be among the "many" who shall rise in the special resurrection just before the Lord appears. See Daniel 12:2 with Rev. 1:7.

And now the Lord comes to reap the harvest, to take His loved ones, the living and the dead, to be with Him where He is. "He that sat on the cloud thrust in His sickle, and the earth was reaped."

This is followed, a thousand years later, as we learn from Revelation 20, by the harvest of the disobedient, and they are destroyed outside the city which they thought to conquer. See on Rev. 20:5-9.

"And I saw another sign in heaven." The use of the qualifying word "another" suggests a series of signs, of which this is one. It is indeed the third of the signs which are specifically stated to be such in the Revelation. The other two signs are mentioned in chapter twelve. The first is the "woman clothed with the sun, and the moon under her feet." She is said to be a great "wonder", or sign, for it is the same word there as here, and it is understood that she is no literal woman, but is a symbol of Zion, the Church (Isa. 66:7,8), the city and bride of Christ. Gal. 4:26; Rev. 21:9,10. The second sign in the series is the "dragon" with his seven heads and ten horns. He is the symbol of Satan (Rev. 12:9), and of pagan Rome (GC. p. 438), the king of Babylon, the city and kingdom of this world. It may be remarked here that the beasts of Revelation 13, and the angels of Revelation 14, are not said to be signs, though they are symbols. And now is seen this third sign, which is "seven angels having the seven last plagues." They are the "last" because that in them is filled up the wrath of God. The wrath of God against sin and all rebellion is completed in these plagues, and there are no more to follow. The sign is described as "great and marvellous," which at once invests it with a special interest, and bespeaks for it the closest attention, for its right understanding is of great importance. The woman of chapter 12 was called "a great wonder," but this sign is both "great and marvellous."

A consideration of the arrangement of the chapter will reveal the fact that the first verse, the first statement in the chapter, is a summary, or full presentation of the "sign." It sums up the sign. The details of how, and from whom, and in what circumstances, the angels received the bowls containing the plagues, with the command to go and pour them out, are given later in the chapter. In verse six it is explained that the angels received their vials in the sanctuary; and in verse seven the information is given that it was one of the four living creatures who handed the bowls to them as they went out. Then, when the temple is filled with smoke, and intercession there for men has ceased, the angels are commanded to go and pour out their vials upon the earth. The "sign" was said in verse one to be the "seven angels having the seven last plagues," and as it is manifest that they could not have them before they received them, the first verse is seen to be a summary of the sign.

Having thus introduced the sign in the opening verse, and before going into the details of the giving of the bowls to the angels, the Revelator proceeds to describe events which will occur after the sign is completed. On the sea of glass "which was before the throne" (Rev. 4:6), John sees those standing that had obtained the victory over the beast and his image, and over his mark and number. They are playing on their harps, and singing the song of Moses and the Lamb. Let us listen to the significant words they utter as they sing:

"Great and marvelous are thy works, O Lord God, the Almighty;

"Righteous and true are thy ways, thou King of the ages.

"Who shall not fear, O Lord, and glorify thy name? for thou only art holy;

"For all nations shall come and worship before thee, for thy righteous acts have been made manifest." R. V.

These words are sung as though a new revelation of God's character had just been given to the singers. When the "sign" of the seven angels having the last plagues is completed, God's works and ways are magnified and praised, and it is said that He alone is holy, therefore all nations shall fear and worship Him, for His righteous acts have been made manifest. The manifestation of His righteous acts supplies the evidence of His exclusive holiness, and His righteous acts are revealed by the last plagues. The plagues, to judge from the description of their effects, are the most terrible calamities that have ever come upon mankind, and yet they bring to the righteous, and it may be to the wicked also, a new revelation of the character of God. No wonder the sign is described as great and marvellous. The revelation of Jesus reveals God in His true nature. Let us study this sign that we may get a glimpse of the character of God therein revealed and join even now in the song of the redeemed on the sea of Glass.

In these plagues "the wrath of God" is sompleted, and His "holiness" is revealed, and we will consider these two aspects of God as described in the rest of the Holy Writings, if by any means we may come to a knowledge of God.

1. The first thing that may be said of the wrath of God is that it has nothing in common with the wrath of man, except the name. "The wrath of man," says James, "worketh not the righteousness of God." Jas. 1:20. And "the works of the flesh are . . . wrath." Gal. 5:20. God can do nothing contrary to His own righteousness, and He has nothing in common with the flesh. These plagues of God's wrath are a disclosure of His righteousness, of His righteous acts. God's wrath is in harmony with His righteousness. It works His righteousness.

The wrath of God is shown in withdrawing His presence and protecting power from those who have persistently rejected Him and despised His mercy. When the Lord predicted the apostasy of Israel, He said to Moses: "then my anger will be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come upon them. . . . And I will surely hide my face in that day, for all the evil they shall have wrought." Deut. 31:17,18. These many evils that would come upon them would not originate with God as a punishment meted out to them by Him, for no evil or suffering originates with God. "The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy." --DA. p. 471. The evils and sufferings would come because God was not there to prevent them. Satan is the author of all evil and trouble, though in his wickedness and evil actions he is never beyond the control of God. This is further illustrated in Isaiah's story concerning the Assyrians: "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation; I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire in the streets. Howbeit he meaneth not so, neither does his heart think so; but it is in his heart to destroy, and to cut off nations not a few." Isa. 10:5-7. That is, the Assyrians were carrying out their own desires, and did not think that they were God's instruments, and could succeed against Israel only insofar as God allowed them. They were doing what they wanted to do, and succeeding, and who could oppose them? But this desire of theirs was restrained by God's power, and given rein within limits for the punishment of apostate Israel. Here indeed was the fulfillment of the prophecy made to Moses, that God would forsake them, and many evils would befall them. So the Psalmist reports: "Then was the wrath of God kindled against his people . . . and he gave them into the hand of the nations." Ps. 106:40,41. Although the nations carried out their own designs, and did not know that in doing so they were God's instruments, the time will come when "the nations shall know that the house of Israel went into captivity for their iniquity; because they transgressed against me, and I hid my face from them, so I gave them into the

hand of their adversaries." Eze. 39:23. It is a terrible thing to be forsaken of God. As He said through the prophet Hosea, "Yea, woe also to them when I depart from them." Hosea 9:17.

The death of Jesus on the cross of Calvary throws light on this subject, as it does on every subject in the Bible. Jesus died as the sinner's Substitute. Although He had done no sin, He was treated as a sinner. He came into this world to die for men, and yet He found it very difficult to suffer the wrath of God, and He cried out in agony as His heart broke: "My God, my God, why hast thou forsaken me?" God's wrath against sin was shown in His forsaking the sinner's Substitute.

From this discussion of the wrath of God, and of how it is manifested, two things are made clear: 1. That it is manifested by the withdrawal of His presence and protecting power from those who have finally rejected Him; and, 2. That when God withdraws Himself Satan takes control, and inflicts such pain and suffering as God permits, for all suffering originates with him. 2. There is no attribute of God that is so much emphasized in heaven as His holiness. "They rest not day and night, saying, Holy, holy, holy." Rev. 4:8. Such too was the song of the seraphim, and they added to their ascription of holiness to God the illuminating statement, "The whole earth is full of his glory." Isa. 6:3. As though they would say that the glory of God which is seen in all the earth is the evidence of His holiness, which indeed it is. "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness." Ps. 30:4.

The word "holy" is used in the Bible as signifying total devotion to some person or purpose. There is the command to "sanctify a fast," and to "sanctify war" (Joel 2:15; 3:9, margin). And the context reveals the meaning of "sanctify war," that it is to make war the one object of life. Men are not to plant nor to reap, but are to use even the instruments of husbandry as weapons of war.

The whole earth is full of the glory of God, full of His holiness, because it is full of the evidences of His devotion to His creatures. Wherever we look in the earth, we find evidences of a care that is never-failing for even the smallest of God's creatures. It is He who sends the rain in its season, who causes the sun to rise on the just and on the unjust, as Jesus Himself taught. Matt. 5:45. Without His power the world would become a waste howling wilderness, like one great **sahara**. But "the whole earth is full of his glory," as the seraphim sang. When this truth was made clear to Job, when the Lord answered him out of the whirlwind, he lost all sense of his own righteousness, and repented in dust and ashes. Job 42:6. It was emphasized to Job that God had created all things, and that He controls all things, and keeps the elements in their places. He feeds the lions and the birds, and preserves even the foolish ostrich. Can Job control the wicked? Can he govern behemoth and leviathan? If so, he might also save himself. Job 40:14. As he was led to see God's holiness, **Job** saw his own unworthiness.

This song of the redeemed, "thou only art holy," is sung by those who stand in the presence of God without fault. They are holy (Heb. 12:14). They are surrounded by untold millions of unfallen beings, by "all the holy angels," yet they sing in rapture, "Thou only art holy." It is a wonderful revelation. We owe life, and every blessing of life, everything that is worth while in life, to the love of Jesus for us. The cherubim rest not day nor night saying, Holy, holy, holy, because God's love and care for all His creatures rests not day nor night. This holiness of God, by which is meant the complete devotion of His wisdom and grace, His whole power and might, to the service of erring human

beings, is so demonstrated by the calamities that come when He withdraws Himself from the wicked, that all are led to understand how much they owed to His constant care and unchanging love, that they cry in adoration, "Thou only art holy." That is the amazing result of this great and marvellous sign.

With this understanding of the holiness of God, on the one hand, and of how His wrath is manifested, on the other, the only conclusion that can be drawn is that the seven last plagues represent a progressive withdrawal of God's protecting power from the wicked inhabitants of this earth, because they have rejected Him, despised His love and mercy, and would not have Him to reign over them. He finally forsakes them. Then, as Satan receives freedom and power, he inflicts one calamity after another on those who have accepted his rulership rather than God's, till the earth is desolated and destroyed. It is of God's mercy and grace that Satan has never before been allowed to exercise this destructive power of his to such an extent. Though men have sinned, God never has completely forsaken them, as He will do during the last plagues in which His wrath is completed. He has been gracious and forgiving, and it is only when there is no hope left that men will yet accept His pleadings that He reluctantly leaves them to their own choice. As God progressively withdraws His restraining power, and one calamity after another comes upon the earth and its inhabitants, a realization of what men owe to His grace and power bursts upon the righteous, and they sing that wonderful song: "great and marvellous are thy works," etc. He has protected them from a terrible enemy in whose grasp they were, and whose capacity to torment and destroy seems unlimited. He has saved them even by the sacrifice of Himself, and they cannot praise Him enough. May you who read, or hear, this Revelation of Jesus Christ, be led to realize what you owe to Him, so that you might begin right now to sing that song in deeds as well as words.

As the angels leave the temple with their vials of wrath, it is filled with smoke from the glory of God and from His power; "and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Probation has closed, and the blood of Jesus no longer avails for sinners. "No man was able to enter into the temple" while the plagues were being poured out, so no sinner will be able to approach God through Jesus to ask for mercy and forgiveness. The wrath is unmixed with mercy. It will be a terrible time for those who are lost, when they realize that they are lost forever, with no hope of escape. Make your peace with God now, and accept His pardon and power before it is forever too late.

THE PLAGUES ARE POURED OUT

The throne of God is still in the heavenly temple (Rev. 16:17), though it is unapproachable by sinners, and it is a voice from the temple that gives the final command to the angels to go and pour out their plagues on the earth. In some degree, the seven last plagues resemble those with which Egypt was afflicted just before Israel's deliverance from Egyptian bondage, only that those were limited to one country, while these effect the whole world. True, the last plagues are not all universal, nor can some of them continue for any length of time, for no one could live through them were they to continue long. If the rivers and fountains of water were to remain blood for, say, two weeks the human race would perish, and the following plagues would fall on a dead world. Some of the plagues are local, being directed towards specific objects, and some cannot last very long, for which we thank God.

The first plague falls on the men who have the mark of the beast, and upon those who worship his image. There are the leaders of the opposition to God, and they receive the first mark of His displeasure. They are the first from whom His protecting power is withdrawn.

The plagues that follow are too terrible even to contemplate. The sea becomes poisonous, as the blood of the dead, and the rivers and fountains are turned to blood. That puts an end to all sea-borne commerce. The air will be polluted by the stench of decaying bodies, for every living thing dies in the sea. Nothing is more necessary to life than pure air and pure water. The second and third plagues deprive men of both. Then the sun's life-giving rays are changed into burning, destroying tongues of fire. Could anyone imagine more horrible scourges than these? There is fever within as a result of the sores, and there is scorching heat without from the burning sun, and there is neither pure air to breathe nor pure water to drink. The fifth plague singles out the throne of the beast, which is filled with darkness, and men gnaw their tongues for pain.

The sixth plague is associated with the work of three unclean spirits. These spirits work miracles to gather the kings of the world to the battle of the great day of God. The sixth plague prepares the way of the kings of the east. It does not say just where these kings are to come to, but the context suggests that it is to the battle of Harmagedon. The blessing on the watchful, who keep their garments, lest they walk naked, shows that these three unclean spirits are doing their work before probation closes. If so, the sixth plague would be the climax of their work, and it is only reasonable to conclude that it partakes of the same nature, and is a work of deception. This plague affects the minds and souls of men rather than their bodies.

The river Euphrates stands for the nation, the government, or the organization centering on the Euphrates. That is the meaning of the parallel expression, "The waters of the river," in Isaiah 8:7,8, and it is understood that waters typify peoples in prophecy. Rev. 17:15. That this is a religious movement, rather than a political event, is evidenced by the origin and work of the three unclean spirits. The spirits come out of the mouths of the three religious powers represented by the dragon, the beast, and the false prophet, or two-horned beast, and their wonder-working has for its purpose the deception of the religious mind. They cause men to make an image of the beast, and to worship it. Rev. 13:14,15. And that stamps their work as religious, and not political. Now, the religious nation, or organization, of which the Euphrates may be said to be the almost exact geographical center is Islam, and if Islam is to be "dried up," it must be included in some other organization, for that is the only way in which such a "drying up" could take place. This drying up of Islam prepares the way of "the kings of the east," and makes it possible for them also to come under the same leadership as the other kings, and to join in the battle of Harmagedon.

It has been already indicated, at the close of chapter twelve, that Satan will appear in person at the close of the conflict. He will declare that he is the Messiah, for he is transformed into an angel of light (2 Cor. 11:14), and there is no doubt that the so-called Christian world will accept him as such. Now, if he were able to deceive the world of Islam into accepting him as the Messiah, would that not mean the drying up of Islam? It would make it a part of Christianity. But the people of the east do not want a Christian Messiah. They would oppose him. If Islam were to join Christianity in accepting this false Messiah, that would be a great step towards persuading the other eastern religions to accept him also. It would prepare the way of the kings of the east, and they would be persuaded to join with Satan in the battle of Harmagedon.

The means used by Satan to gather the world to Harmagedon are successful: "He gathered them," it is said. Revelation 19:19 says, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse." Christ is coming to deliver His people from the

power of the enemy, and this is how the world will receive Him, but "the slain of the Lord shall be at that day from one end of the earth to the other end of the earth." Jer. 25:33.

The seventh plague culminates in the second advent of Christ. The sixth plague saw the gathering of the nations, but the battle takes place under the last vial. Great Babylon is divided into three parts, and the cities of the nations fall, and men are destroyed by a great hail, every stone the weight of a talent. It is the great day of God's wrath, and Jesus comes "treading the winepress of the fierceness and wrath of Almighty God," Rev. 19:15. It will be a day of glory and joy to those who have been faithful to Him through all the trials and persecution of the enemy. They shall have a song, "as in thenight when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." Isaiah 30:29.

This story of the plagues is given in advance to warn against any kind of compromise with evil that would purchase present immunity at the cost of eternal loss. To preserve this life, men will join with the Powers that be in trampling upon the law of God, only to realize, when it is too late, that "who-soever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:35,36.

THE REVELATION OF JESUS CHRIST

CHRIST'S VICTORY - BABYLON DESTROYED

The third vision in THE REVELATION OF JESUS CHRIST discloses further details of the opposition of Satan to the kingdom of Christ, and of Christ's victory in the final conflict. John is once more "in the spirit," and is carried away to be shown the final shape of the kingdom of this world, which is to be destroyed by the plagues and the second advent, and which will perish at last in the lake of fire. The invitation of the angel to John was, "Come, and I will show thee the judgment of the great whore that sitteth upon many waters," verse 1. But before he sees her judgment, he is introduced to the woman herself, and to the beast with which she is associated. He finds her in the wilderness, "sitting on a scarlet colored beast." The wilderness is the wilderness of this world. Sin has reduced it largely to a desert. The sitting of the woman is remarkable. She is said to sit "on many waters," which are "peoples, and multitudes, and nations, and tongues" (Verse 15), and she sits on the beast that carries her. (Verses 3,7), and she sits on the seven heads (verse 9). She is well supported, and she rules, and has ruled, over the kings of the earth (Verse 18). The woman is arrayed in purple and scarlet, and is decked with precious stones and pearls. She is adorned with all the finery the wealth of the world can produce. But she is drunk with the blood of the saints, and she has made the inhabitants of the earth drunk with the wine of her fornication. Outwardly she is beautiful; inwardly she is corrupt.

The woman belongs to God by right, and she has given herself to the enemy, to Satan, and therefore she is called a harlot. To represent the closeness of God's relation to men, the creatures of His hand, he has compared them to a wife, He Himself being the husband (Jer. 3:14; 31:32). When people give themselves to the seeking of pleasures, and to the acquirement of wealth, and in doing so transgress the commands of God, they are putting themselves, or it may be their families, first, and are failing to acknowledge that wealth, and health, and life, and all real pleasures, are the gift of God, and come from Him alone (James 1:17). They are worshipping other gods, and are committing fornication. This woman has done all these things, and has taught the world to do them, and has slain those who did not join her in doing them and whose faithfulness to God has condemned her. The world is drunk with the wine of her fornication, and she is drunk with the blood of the saints.

The woman is the mother of harlots and abominations of the earth. She is the mother of every false system of worship, which includes those who do not worship anything but themselves. Selfishness is the base of every false religion. The woman represents those systems of worship which are in opposition to the keeping of the commandments of God, and which exist in many forms in every country in the world. She is the mother of all the abominations of the earth. They may have different names, and differ in form, but they are at bottom the same thing, and are supported by Satan.

The beast is described as having been in the past, and is not now, when John wrote, and will ascend out of the bottomless pit, and go into perdition; and this description of him is given to enable men to recognize him, and know who he is. The only person who is said to ascend out of the abyss is Satan himself, who is cast in there at the beginning of the millennium, and at the end of that period he shall be loosed, and shall go up on the breadth of the earth to attack the city of God, and will then be cast into the lake of fire, the second death. In other words, he ascends out of the abyss, and goes into perdition. There is no other power or person which has this or a like experience, and to whom this description can be applied, so that, if the Scripture is to be followed, it must be

accepted that the beast is Satan. The seven heads are his heads. The kings they represent have been motivated by him, inspired by him in their opposition to the kingdom of God. But the eighth king is the beast himself, and not one of the seven heads. All that dwell on the earth, except the few who are faithful to God, shall worship the beast when they behold him. And this word "behold him" means that he will appear in person, and will be accepted by men, and worshipped. Here is the explanation of the strange terms used to describe this beast: that he was, and is not, and yet is, or shall come. He was in person at the beginning of the controversy, and he was not when he worked through his agents, and yet he was and shall come in person at the end of the controversy. He will set up the eighth kingdom, only to be destroyed when Jesus comes.

The seven heads of the beast are the seven kingdoms, or empires, that have ruled in the world since the time of Abraham, the father of the church. They are, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the Papacy, for the Papacy was also a political Power. The ten horns of the beast are the ten kingdoms of Europe into which Rome was divided. In John's day they had received no kingdom as yet, for Rome was not yet broken up by the invasions of the Goths. These are contemporary kings, and they continue to the end, to make war with the Lamb when He shall come the second time in glory (Rev. 19:19). They support the beast, and yet, at different times, they have been against the woman which has ruled over them, and have sought to deprive her of her privileges.

The two women of the Revelation are in evident contrast. The woman of chapter twelve is a sign, and the woman of this chapter is a mystery. Here is symbolized Babylon, the city of this world, this rebellious, unfaithful world; while there she is Zion, the wonder of God's saving grace, the city of the world to come. This woman is dressed in purple and scarlet, and is beautified by gold and silver, and precious stones and pearls. All the wealth of the world is hers. The other woman is clothed with the beauty of heaven. Hers are the joys of eternity. This woman is the persecutor, and the other is the persecuted. Strange, that there should be such antagonism between the two women, the two cities, the two worlds, but the one belongs to God, and the other to Satan, and Satan is God's enemy. No man can be a friend of this world, and the friend of God (James 4:4). The reader should make his choice, and this Revelation is given to enable him to choose wisely, and to enjoy an eternity of bliss with God and the Lamb.

THE LAST CALL OF MERCY

When the angel had completed the picture of Babylon the Great, and had shown her to John in her association with Satan, and with the kings of the earth, he directed his attention to the last call of mercy that is to be sent to those who, not recognizing her for what she is, are still in communion with her, and are in danger of receiving of her plagues, if they continue to partake of her sins. A mighty angel was seen in vision descending out of heaven in great power, and the earth was lighted with his glory. Babylon, he said, had become demon-possessed, and was wholly given over to the power of Satan, and, therefore, her plagues can be delayed no longer. It was only one sin that brought all the other sins, and their consequence, upon the human race, and one act of continued disobedience is sufficient to separate men from God, and give Satan full control. This last call is sent in mercy from Him "who will have all men to be saved," and "is not willing that any should perish," for He has "no pleasure in the death on him that dieth."

Babylon has led the world into sin. "All nations" have drunk of the wine of the wrath of her fornication. They have received her false doctrines, and

have joined her in persecuting the true people of God, and they will fall with her. The kings of the earth have given to Babylon the support which they owe to God, and, therefore, they are said to have committed fornication with her; and the merchants of the earth have heaped together riches (James 5:3), which they have used for themselves and Babylon, and God, from whom comes every good gift, has not been in their thoughts to give Him glory. James 1:19. But there are yet in Babylon some who are honest in heart, and who may yet be rescued from her as Lot was hurried out of Sodom before its overthrow, and there comes to them the "voice from heaven," from the Spirit of God, which urges them to separate from her, lest they share in her sins and plagues. The whole purpose of God is to save men, and this warning that the plagues will surely come on the wicked, and that God will no longer intervene to prevent them, is here given and emphasized to save the unwary. To him be the glory and praise.

A vivid description follows of the effect of the last plagues upon the inhabitants of the earth as they see their sources of wealth and pleasure destroyed. As the blessings of God are withdrawn step by step there is a complete failure of every means of life and pleasure. "The seed is rotten under the clods." "The herds of cattle are perplexed, because they have no pasture." Joel 1:17,18. "The earth is clean dissolved," and the curse hath devoured the earth," because "they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Isaiah 24.

A summary of the items of trade is given, and among them are "the bodies and souls of men." This summary corresponds exactly with the detailed list of merchandise, with its countries of origin, which is given in Ezekiel's description of the wealth of Tyre and its destruction. Tyre was anciently the symbol of Satan's kingdom, as is Babylon in the Revelation, and the two descriptions should be compared to get a fuller picture of the disaster.

In one day, in one hour, in a moment, all the wealth of the world for which men have fought and died, and for which they have sold the truth and favor of God, is destroyed. Their weeping and wailing now will accomplish nothing, unless they repent of their doings, their deeds which brought the plagues, and this they cannot do. The time for it is past. Babylon will be utterly destroyed, and will never rise again.

During this time of supreme agony for the world, the righteous will also pass through a time of trial and experience a test. It is "the hour of temptation" on the world (Rev. 3:10), and "the time of Jacob's trouble" for the people of God (Jer. 30:6,7), a time similar to that night when Jacob, with the knowledge that his brother, Esau, was coming to meet him with 400 armed men, remained alone to pray, and wrestled with an angel till the break of day, and then received from him the assurance that he wanted, the assurance that his sin was forgiven, Gen. 32:24; Hosea 12:4. It will not be a fear of death that will fill the righteous, but an anxious desire for assurance that every sin has been confessed and forgiven, and that they are accepted by God. With that assurance they are ready to meet death, should it come. But it will not come. It would not be to the glory of God for them to seal their testimony with their blood at that time, so they will not die.

Now there is great rejoicing in heaven. God has taken to Him His great power, and has reigned. God had withdrawn Himself, and had left the world to men, and they had chosen Satan as their king. Now the Lord reigns, and heaven and earth rejoice. Like "the voice of many thunderings" the inhabitants of heaven cry, "Alleluia; for the Lord God Omnipotent reigneth." The marriage of the Lamb has come, the time for Jesus to be crowned King of the new Jerusa-

lem, and of the new earth, and those who have accepted the invitation to come to the marriage supper must be gathered to the feast. The wife of the Lamb has made herself ready, and is clothed with the righteousness of the saints. As foretold by Isaiah (49:18), she has clothed herself with all her children as with "an ornament," and bound them on her "as a bride doeth," and she is ready for the marriage. "Blessed are they who are called to the marriage supper of the Lamb," and who accept the invitation. Truly, what could be more blessed than to receive an invitation to that marriage supper? There is to be God's Majesty, and there will be God's Son who died to redeem us, and millions of mighty and holy angels will be there to light the place with their glory. There will be the redeemed of all ages: Adam, and Abraham, and David, and Isaiah, and the apostles, and the martyrs. What a glorious company! And you are invited to be there as an honored guest in that great gathering. The Gospel invitation comes to you personally, and you are given freely all that is needed to prepare you to be a fit member of that glorious multitude, and God Himself will welcome you at the gate. "These are the true sayings of God." The invitation is hearty, and the welcome sure, and the feast enjoyable without end, and all it needs is for you to accept it, and make the necessary preparation. Could you refuse, or be indifferent? You will accept, and be saved, I'm sure.

So impressed was John with the wonder of the scene that he fell at the feet of the angel to worship him, but was forbidden. The angel, one of those who had the seven last plagues, proclaimed himself as a fellow servant of John. In such company do the servants of God on earth even now find themselves.

"Blessed are those servants, whom the Lord when he cometh shall find watching." The Lord must come to take to the marriage supper those who have accepted the invitation, and John saw the heavens opened, and the Lord, the faithful and True, came forth riding on a white horse, coming as "KING OF KINGS, AND LORD OF LORDS," to take to Himself His redeemed. "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37. Ah! It will be a glorious time.

How will the world receive its Creator and Redeemer? John saw the kings of the earth, and their armies, gathered under the leadership of the dragon, the beast, and the false prophet, to make war with Jesus and with His army. Can it be true? Will the world indeed greet its Saviour with war when He comes the second time? He Himself foretells it, and it must be true. The world is deceived into taking this position by the false claims of Satan, and the surrender of the Church to him, and her acceptance of his claims, and they are gathered in support of him supposing him to be Christ, and do not know that they are gathered to oppose the true Christ. That does not save them from destruction, for they need not have been deceived, had they received the love of the truth, they would not have fallen to the great deception. 2 Thess.2:9-11. The love of the truth will save any man from deception, and destruction.

The beast and the false prophet are destroyed by fire, and the rest are slain by the sword which proceeds out of the mouth of Jesus, the word of God. The dragon, or Satan, is taken and cast into the abyss, and is restrained there for a thousand years. The Millennium has come to mean a time of peace and prosperity for the world, and more has been made of it than of eternity itself. That is not the teaching of the Bible. This is the only place in Scripture where the Millennium is directly mentioned, and this must therefore be the key message in the understanding of the subject. The saints are to reign with Christ for one thousand years, but not on the earth. The earth is destroyed at the coming of Jesus, and the wicked are slain by the sword which comes out of His mouth, and all the birds are filled with their flesh. Such a devastated earth would be a fit place for Satan and his angels, and it is there where they are

confined, but it would be no place of joy and happiness for the righteous. They are taken to heaven, and when the Millennium is over, they return to earth, to the new earth, and begin their reign of eternity, never to be disturbed by the wickedness of men or of Satan throughout the ceaseless ages.

Satan is deprived of his power to leave the earth, and he cannot follow the saints to heaven. Here he is given one thousand years to meditate upon the destruction which his rebellion against God has produced, an opportunity to reconsider his position, and acknowledge his failure.

The righteous sit on thrones, and they are given judgment. 1 Cor.6:2,3. At the close of the thousand years the wicked are made to live, and the restraint which has been upon Satan is removed, and the holy city descends from heaven. Satan has learned nothing during his time of meditation, and he goes out to deceive the nations that have been raised from the dead, persuading them, no doubt, that he has brought them to life again, and he marshalls them against the city of God. Now takes place the scenes of final judgment of which we have had a foresight in the opening of the Seals and what follows. The sealed book, and other books, is opened, and the end of the judgment comes when the devil, and all wicked and wickedness, and its fruits, are destroyed in the lake of fire.

The fire that destroys the wicked purifies the earth from sin and the curse. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:7,13. When every enemy of God had been destroyed in the lake of fire, John saw a new heaven and a new earth. "He that sat on the throne said, Behold, I make all things new." God Himself will dwell with men forever. "What a contrast there is between the end of the wicked, and the reward of the righteousness! It is within the power of every man to choose now which shall be his. These things are not decided for every man by God, nor by Satan, nor by circumstances, nor by environment; but every man, with the cooperation of God, decides his own future, decides whether he will end up in the lake of fire, or forever dwell in the presence of God. "These words are true and faithful." Obey God, and live; for why will ye die?

ZION, THE CITY OF GOD, ESTABLISHED

John's last vision is of Zion. He is carried away "in the Spirit" by one of the seven angels who had the last plagues, to a great and high mountain, and is shown the holy city descending from God out of heaven to earth, "having the glory of God." Her beauty is beyond imagination. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." With her twelve gates of pearls, each gate being just one pearl, in a wall of jasper, upon a foundation of twelve precious stones, and her streets of pure gold like glass, she contains more wealth and beauty than has ever been possessed by all the cities of antiquity and of modern times put together. And she belongs to the redeemed. She belongs to you, if you choose it. On her gates are the names of the twelve tribes of Israel, and on her foundations are the names of the Apostles of the Lamb. Yes, she belongs to man, and her "builder and maker is God." Heb. 11:10.

The city descended to earth before the earth was completely purified to receive her. The wicked encompassed the holy city, so that she was on earth. The feet of Jesus "shall stand in that day upon the Mount of Olives, which is

before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And the Lord thy God shall come, and all the saints with thee." Zech. 14:4,5.

Into this purified valley will the holy city descend. When Satan shall lead the hosts of the wicked against the city, and shall compass the camp of the saints about, namely "the beloved city," fire shall come down from God out of heaven, and devour them. It is for this reason that it is said that "the winepress was trodden without the city" (Rev. 14:20), and "without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Rev. 22:15. Were the holy city not to descend till after the earth had been made new, as some have thought, there would be no place for these statements, because they would not be true. But before the purification of the earth by fire the city descends into the place prepared for it by the feet of Jesus, and the evil host, when they surround the city, have an opportunity of seeing something of that eternal inheritance which might have been theirs, but which they bartered for the fading pleasures of sin.

Here, in this beautiful city, is to be the home of the redeemed forever, "for the nations of them that are saved shall walk in the light of it," "and they shall reign for ever and ever." "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face."

THE LAST WORDS

The closing verses of the Revelation are full of exhortation and encouragement.

Three times does Jesus say, "Behold, I come quickly." They are the last words He utters to His church. He is just longing to come for His redeemed. "Father," He prayed, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24. How would have all His Church respond as John did, "Even so, come, Lord Jesus." Surely this is the response of every loving heart.

Two other times is the nearness of the end mentioned in these last words of the Master: in verse six they are "things that must shortly be done," and in verse ten He says, "the time is at hand."

In conjunction with this warning of the nearness of the end, a decree is recorded which is to be issued at the close of probation: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." When these words are pronounced, the fate of every man will be settled for eternity. Those who accepted mercy when it was offered, are safe forever; and those who delayed, or refused to accept the plan of God, preferring, it may be, some other plan, are forever shut out of the kingdom. It will be a terrible time to many when they realize that the opportunity for salvation is past and gone, never to return. They may begin to stand outside, and to knock, but the Lord will say, "I never knew you: depart from me, ye that work iniquity." Matt. 7:23. Men shall wander from sea to sea, and from the

north to the east, "to seek the word of the Lord, and shall not find it." Amos 8:11-13. May the Lord preserve you, dear reader, from such a fate.

The Spirit and the bride join with Jesus in pressing the invitation to all who will to come and take of the water of life freely. If there be any who hunger and thirst after righteousness, let them come, and eat and drink. There is a welcome and abundance for all. Whoever hears this invitation, and accepts it, is put under obligation to ask others to come. Let him say to his friends, Com!, for no one can enjoy these blessings selfishly.

But how can they come? "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city." "I am the way." It is the way of Jesus, the way of obedience to God's law, and faith in the blood and power of Jesus, that leads to life everlasting. "If thou wilt enter into life, keep the commandments," said Jesus. Matt. 19:17. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2.

It was through transgression that man lost the right to the tree of life in the beginning. Now that Jesus, by His blood, has bought back this right, He offers it freely to all who show their desire for it by accepting redemption and walking in the way of God's commandments.

The Revelation is not a sealed book, for John was commanded not to seal the words of the prophecy. It is open to all who will read it. God sent His angel to make known these faithful and true sayings to His servants in the Churches.

Nothing could emphasize the importance of the Revelation of Jesus more than the solemn warning against adding to, or taking from, the words of this book with which the Revelation closes:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Over against this solemn warning, hear the gracious words of Jesus Himself through the prophet John: "Blessed is he that keepeth the sayings of the prophecy of this book."

THE END

--G. Keough.

Outline of The Revelation by Chapters

Heaven B. C. 1 - 100 - 325 - 538 - 1555 - 1798 - 1844 -													END Millennium. Destroyed Eternity
Ch	One	Two	Three	Four	Five	Six	Seven	Eight	Nine	Ten	Eleven	Twelve	
1			The Living, Serving Son of Man Caring for His Church.										
2			Ephesus	Smyrna	Pergamos	Thyatira							
3							Sardis	Philadelphia					
4							The Judgment Throne						
5			The Slain Lamb, The only Savior, Worthy to Open the Seals										
6			White H.	Red H.	Black H.	Pale H.	Souls	Altar	Signs of Advent				
7									Sealing 144,000	Redeemed Heaven			
8											Seventh Seal		
8			Incense Offered Trumpets										
9					Arabs	Turks							
10					Woe 1	Woe 2							
10			"Time no Longer". "Mystery" to be finished.										
11			Measuring the Temple										
11			Two Witnesses: Slain Temple Opened Woe 3rd.										
12	War in Heaven	Dragon Seeks Devour Child	(The Great Controversy) Wilderness Remnant										
13			Beast out of Sea Two Horned Beast Revived										
14													
14			3 Angels' Messages only										
15			The Sign of the Angels with the Seven Last Plagues										
16			The Plagues Poured Out										
17	WAS		IS NOT (YET IS) SHALL COME										
17			The Controversy Reviewed Leading up to The Ascend out of Bottomless Pit and Go into Perdition										
18			Come out of Her my People The last Call Babylon Destroyed										
19			"Marriage of Lamb" & Second Advent: Wicked Destroyed										
20			"And They Lived, & Reigned with Christ a Thousand Years"										
21			The Holy City Descends										
21			Satan Bound G. White Throne										
22			"Blessed are They that Do His Commandments"										

1000

144,000
144,000
144,000

Wine-press

3 Angels' Messages

The Plagues Poured Out

IS NOT (YET IS) SHALL COME
The Controversy Reviewed Leading up to The Ascend out of Bottomless Pit and Go into Perdition

Come out of Her my People

Marriage of Lamb" & Second Advent: Wicked Destroyed

"And They Lived, & Reigned with Christ a Thousand Years"

The Holy City Descends

"Blessed are They that Do His Commandments"

NEW EARTH

Items From The Panorama of The Ages as Given in The
Seals and Trumpets

1st. On Earth.

The Seals Opened.

<u>White Horse</u>	<u>Red Horse</u>	<u>Black Horse</u>	<u>Pale Horse</u>	<u>Souls u Altar</u>	<u>Signs of Advent</u>	<u>Sealing Millennium</u>	<u>SILENCE</u>
<u>Triumphal</u>	<u>Rent with</u>	<u>Merchandising</u>	<u>Destructive</u>	<u>Enlightenment</u>	<u>Arousement.</u>	<u>144,000</u>	<u>"icked Perish</u>
<u>Progress.</u>	<u>Dissentions</u>	<u>2 Pet.2:3</u>	<u>Progress</u>				

<u>Incense Brought</u>	<u>The Temple, Altar, & orshippers Measured.</u>	<u>Ark of Covenant Seen.</u>
<u>to The Altar.</u>	<u>The Two Witnesses testify in Sackcloth ----</u>	<u>Slain</u>

Consequences of Apostasy

<u>Trumpets 1-4</u>	<u>1st. oe</u>	<u>2nd. oe, Turks</u>	<u>3rd. oe</u>
<u>Rome Divided.</u>	<u>Rome in East</u>	<u>Destroyed</u>	<u>World Destroyed.</u>

2nd. In Heaven.

<u>"And the Incense Ascended up Before God from The Angel's Hand".</u>	<u>Temple Opened in Heaven</u>
<u>Ministration in Holy Place of Heavenly Sanctuary.</u>	<u>Most Holy Place.</u>

"Worthy is The Lamb The Was Slain"

